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MISSION PROBLEMS IN THE PHILIPPINES

CATECHETICAL MOVEMENT IN INDIA

mission bulletin

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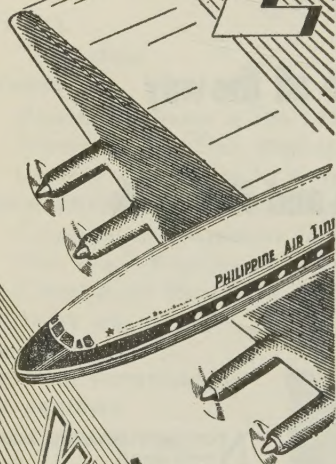
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“ I CONFESS . . . ”

ONE of the most necessary and commonly-used weapons in the Communist's scheme of subjugating the spirit as well as the body of men has been "confession" or "self-accusation" of imaginary crimes against the State. Invariably this object admission of one's guilt is followed by a statement from the one accused, to the effect that he has changed his manner of thinking, repudiated his former beliefs and way of life, and now gives full allegiance and adherence to the Communist attitude of mind concerning government, economics or even religion.

Beginning with the purge trials in Russia, during the thirties, and later in countries of Eastern Europe and Asia that fell within the Communist orbit, the free peoples of the world have been aware of the existence, and, in general, the significance, of self-accusation which is usually the result of a diabolical process known as "brainwashing."

Since last July the Chinese Communists have organized National and Provincial conferences or gatherings of Catholics in another massive attempt to force the Hierarchy, clergy and laity, to sever all ties with the Holy See, and join a Government-sponsored Communist organization, called the "Patriotic Association of Chinese Catholics." The whole proceeding has been recognized as a poorly disguised persecution of the Church, designed to eradicate the

Catholic Church in China by driving its members first into schism and eventually into apostasy or even atheism. The Congregation of Propaganda Fide almost immediately announced that the Patriotic Association has been condemned by the Holy See according to the terms of the papal Encyclical "Ad Sinarum Gentes" (October 7, 1954), and forbade Catholics to join it.

The carefully prepared program of the Communists was not carried out without great opposition on the part of the Catholics. Communist newspapers and radio broadcasts — not to mention the many personal messages from Catholics, themselves — reported the heroic efforts of Bishops, priests and laity to withstand and subvert Communist attempts to gain control of the Church.

In the wake of these reports of opposition, came other reports of the arrest and imprisonment of "diehard rightists" among Catholics. Some of those arrested had been released from jail only a few months before the latest campaign of persecution began.

Then the Communist press blossomed forth with supposedly verbatim "confessions of guilt," especially of Bishops and priests, who had been known to be spiritually strong and faithful to Almighty God and his Church in leading the faithful to resist every attempt of the Chinese Communists to weaken their Faith. Indeed,

the "crimes" themselves, of which they are accused and which they now are alleged to confess, give witness to their many years of unswerving faith even under Communist oppression.

If the Chinese Communists believe that the rest of the world will accept these alleged "confessions" as the statements of men who, on the one hand, have now turned their backs on Almighty God and His Church which they have faithfully served for so many years; and on the other hand have been calmly and rationally led to accept atheistic communism after a six-week indoctrination course — then they are sadly mistaken.

Lacking any direct means to corroborate these news accounts, we do not rule out the possibility or probability of apostasy on the part of some. One of the twelve apostles chosen by Our Lord, became a traitor and betrayed Him. Apostasies have occurred during every persecution of the Church, and it would be rash to state that there are not some in China who through human frailty or moral weakness could succumb to the enemy.

Yet it would be a denial of the strengthening grace of God if we were to believe that all, or even the majority of the Chinese Catholics have apostatized, as the Communists brashly proclaim.

The Red masters of the mainland seem to think that converts can be made by physically or mentally coercing Bishops, priests and laity into parroting phrases or signing statements that have been dictated to them. How many good and loyal Catholic missionaries are working in many parts of the Far East today, who had been forced to sign such meaningless "con-

fessions" as these, before they were expelled from China? Their very lives and work are an eloquent refutation of the Communist claims concerning the efficacy of "brainwashing."

One has only to peruse the many accounts written by these missionaries about their persecution under the Chinese Communists, to find testimony strikingly similar to this passage from a recent letter of a Chinese priest describing the so-called conferences of Catholics taking place in China today.

"The discussions became more and more vehement. You couldn't imagine how rapid, rabid talkers can force you to think, repeat, concede, admit, and at last get you to prattle the same misleading, ambiguous statements as they spit out!"

Finally, we can seriously question the authenticity of these reports "confessions" being made by Chinese Bishops and priests. We have ample evidence from the past experiences of former missionaries in China, where the Communist press printed allegedly verbatim statements made by these missionaries, who, upon their release testified were completely false and non-existent.

While it is not for us at this time to decide under which of the above mentioned categories falls each and every so-called "confession" reported in the Communist press, we do challenge the notion of mass defection of Catholics in China which the Communist press is trying to publicize. Though the Church in China is experiencing one of the most vicious persecutions in history, the strengthening and protecting graces of God's omnipotent providence will deliver its members from evil.

*Problems that arise from historical,
political and social factors beset
missioners in the Philippines —*

MISSION PROBLEMS IN THE PHILIPPINES

— By Rev. B. Thomas O'Brien —

MORE than half of the thirty million Catholics of the Far East live in the Philippines. Indeed, 82 per cent of the nation's twenty-two million population are members of the Catholic Church. Yet, despite this high percentage of Catholics, the missionaries in the Philippines face some very great obstacles in their work there.

The difficulties facing the Church in the Philippines have their origin in three factors; historical, political and social.

The early Spaniards put the faith on a very sound footing not only in the cities and more accessible places but even in the more remote provinces where churches dating back to the sixteenth century times are to be found. The fact that Spanish customs and traditions are so universal and complete and the further fact that their language is widely known is proof of the fact that they imposed their way of life and their traditional practices on the country.

The traditional faith remains and even where, because of ignorance brought about by half a century of neglect because of the few priests who cared for such numbers of people, Spanish customs are preserved where little except basic beliefs remain. Despite efforts by influential sections to belittle and discredit Spanish achievements the visual evidence in

churches and general culture is sufficient to give the lie to such assertions. As a matter of practice in their private lives even these people who belittle the Spanish, are proud to claim Spanish blood.

It is an unquestionable fact that the country is basically Catholic. The instinct for the faith is there despite the tremendous ignorance of a great section of the people, and despite the fact that a secular education has helped to foster a certain indifference and even hostility on the part of some.

Even in remote places the people see to it that their children are baptized, and that they are married by the priest. They have the traditional devotion to the saints and the Mother of God. They have retained those things that are essentially Catholic, and it is only necessary for priests to return among them; and give them the opportunity to practise their faith once again.

In evidence of this, we need only quote the statistics offered in the 1957 Catholic Directory of the Philippines. According to the Directory there are 17,387,441 Catholics in the Philippine Islands, which is a gain of 1,058,585 in the past two years. A total of 2,938 priests care for the spiritual needs of the faithful, and 2,186 seminarians are presently preparing for the priesthood.

There are now 303,970 students in Catholic schools as compared to 266,326 in 1955. The schools are staffed for the most part by religious congregations of women which have 2,509 Filipino Sisters and 984 Sisters from abroad.

The character of their religion is essentially Spanish and Latin. They have a great love of ceremonial and processions and in general their religion is emotional rather than reasonable. It may seem to the Western mind that there is too much preoccupation with devotion to the Saints and novenas etc. and too little attention given to the Blessed Sacrament and the Mass. It is true that in general there is not the same appreciation of the obligation of Sunday Mass. Feast days that are not of precept will often bring people to Mass who do not got at other times.

One might characterize this aspect of the practice of the faith by saying that the people believe in the Catholic Faith but not so much in the Catholic Church. By that, I mean that they have a regard for the Ten Commandments but not for the Commandments of the Church. In this they are, I believe, following the Spanish-Latin tradition where the support of the priest by means of the Sunday collection and the grave obligation of going to Sunday Mass do not appear to be taken very seriously. Of course, many of the shortcomings in this and other respects are directly traceable to ignorance, and given priests and instruction in the laws of the Church, I am sure that these things can be rectified.

This Spanish character of their religion is a fact which must be realized and accepted. There is a tendency on

the part of some missionaries to be impatient with this attitude toward the faith. They have attempted to stop devotion to the Saints which they consider to be excessive. In some cases they have removed statues from their churches and deliberately made the interior plainer.

This seems to me to be not only presumptive but also an error. Such action is the result of failure to appreciate the temperament of the people. They are not Western but Eastern. They are more demonstrative and emotional than the West. They like color and pageantry. They do not want the rather dry, formal faith of the West. The faith must be built on the traditional foundation that is here, and it is not the business of the outsider to try and impose something that is alien to the mind of this people.

It is only natural, I suppose, that a certain amount of superstition should have crept into belief, especially in the more remote areas where the people have had little education and have been without priests. These superstitions are not very important since they tend to vanish with the coming of the priest and the education of the people.

The number of native vocations is still well below that required to staff the church. Less than half the priests in the Philippines are native-born. The problem is the same basically as in any other country except that the solution will take longer.

Many factors make a religious vocation difficult in this country. Foremost is the low standard of education or the complete lack of it. Another is the great poverty of the mass

the people who cannot avail themselves of the facilities offered.

The nature of family life and living conditions is another big problem. Most houses are small and the families are large. Most of the members sleep in the same room with little or no privacy. It is difficult in these circumstances to build the type of character required in a candidate for the priesthood. There is also the regrettable fact that while the foreign priest is respected, vocations to the priesthood are not generally held in high regard by parents. It is considered by many as a sort of last refuge for a son who is good for nothing else.

The reason for this attitude lies in the prevalence of concubinage among native-born priests. In this matter, the native priest faces a major difficulty in so far as it is customary for his relatives to move into the rectory with him. In the circumstances it is not surprising that many fail to resist the temptation made constant by the presence of women at all times. Added to this is the fact that so many of these priests are living in poor circumstances. The position will undoubtedly improve but it is not a change that will take place in a few years.

Catholic Education

One of the big factors that looms on the credit side is the spread of Catholic education. In the big centers, education has always been satisfactory because of the work of the Dominicans and the Jesuits and the other teaching Orders of priests, Sisters and Brothers. From their colleges and universities, Catholic men and women who are well grounded in their faith and trained by Catholic

action to be active in public life are entering the professions and other offices of influence in politics and public life.

These Catholics are leading the counterattack against Masonry which for so long had had a decisive control of public institutions and offices. Gradually, the missionary Church of the provinces is extending this work to the mass of the people so that in a few more generations these children as the parents of that time will have a solid and informed faith.

The work done by the Columbans in this field is really extraordinary. It is a work, too, that is being carried on in the face of difficulties. The system of education followed in the Philippines is based on the American system and is much too advanced for children who for the most part scarcely understand the language in which they are instructed. It is also a system that presupposes an elaborate plant and abundant facilities which are entirely lacking in provincial schools.

The Department of Education does not give any real assistance to the schools, not even in providing sufficient textbooks. Inspectors harry the principals with a multitude of directives that have no real relation to the standard for education. No assistance is given by the state to Church schools, and the burden of providing a plant is a very heavy one. The desire for an education is very great but not too many are willing to pay for it.

Many too, seek an education which is of no practical value. Parents make great sacrifices to enable their children to qualify for professions already overcrowded, so that there is

a great body of professionals who can't get work in their chosen profession and yet are unfitted to grow rice as their parents did. This gives rise to a situation that may well constitute a major problem in the near future. Such a group is surely excellent material for communism, especially when these people come from state universities and have little faith to give them stability.

Political Considerations

While the social life and traditional culture of the country is Spanish in origin, the political pattern is American, and the relation between politics and administration is very intimate. The application of a highly developed system to a country that is politically immature has many detrimental results.

Legislation is enacted and decisions are made by Congress but the difficulty arises in carrying them out. The further from the national capital the less effective the government is and the more corruption among officials. The chief weakness in the system is that administrative positions are given to political supporters as rewards for support at election time, and because these officials cannot expect to hold their jobs should there be a change of power at the next election the temptation is to make hay while the sun shines. Corrupt practices are almost universal and are more or less taken for granted.

The result of this system is that those without political influence have to bear the burden of injustice while the moneyed class are able to buy immunity. It is a system that weighs heavily on the country people who are forced to suffer these injustices be-

cause they often are not aware that they are being robbed, or if they are aware of it, are unable to do anything about it.

For example, a marriage certificate in the provinces costs, according to law, two pesos. Invariably the charge is eight. On one pretext or another the applicant is made to pay an extra six pesos, none of which will find its way to the national treasury. This goes on despite all efforts to stop such practices.

In areas such as Negros, where the laborers on the sugar plantation are completely at the mercy of the employer the votes of the people are controlled by him, because unless they support the employer politically they will lose their means of livelihood. It is not uncommon in this region to find the mayor of the town owning all the land that the town is built upon and it is obvious that no tenant will oppose him for fear of being turned out of his house.

Such problems are awkward for the foreign missionary because any intervention on his part will be regarded as unwarranted interference. The problem of social justice, therefore, becomes a very delicate matter to handle. It remains one of the most urgent facing the Church.

While such practices are common in the political life of the nation, it is clear that there exist conditions that are very favorable to communism and the Huk dissident faction which is still a problem to the government. It will remain so until the army and the police force can be cleared of political and will carry out their duties without being influenced by bribes and political pressure.

The influence of Masonry which came with the American victory over the Spanish is still very great, despite the fact that more and more exemplary Catholic politicians are getting into politics. However, the effect of Masonic domination remains in many departments, such as that of education where the system is secular and while not actually anti-religious, is almost as bad.

Social Conditions

The Philippines is a country of extreme wealth and extreme poverty. There is a large body of citizens who are extremely wealthy, but the vast mass of the people are living little above subsistence level. There is almost no conscience among the former class towards the latter, and labor is rarely rewarded at an equitable rate.

Mention has been made of the situation in respect to professions which are overcrowded. Disillusionment and discontent must arise among this class and from the point of view of the danger of communism must give reason for alarm. The government has begun to take notice of the situation and to restrict the number of graduates that will come forward in the years to come.

Living conditions of the people are for the most part simple and in many areas, primitive. Large families mean that the quarters are crowded and little or no privacy can be had. This is naturally bad for sexual morality, even though the standard is good considering the difficulties. Meals are simple and unattractive and lacking in variety.

Resistance to disease is low and the mortality rate among infants is high.

In some areas, such as Negros Occidental, where the people do not own much land, malnutrition is common and in the season just before the harvest hunger and starvation are not unknown. Methods of agriculture are very primitive and the rate of production is low. Land is farmed until it is worn out and then the people move on to new ground, burning off the forest to clear it. Little fertilizer is used, both because the people can't afford it, and are often ignorant of its use.

Little of the land under cultivation is being used to the full capacity of its productivity, and only a fraction of the total arable land is being farmed. At a guess, I would say that less than a third of the usable land is under cultivation. Little difficulty would be met in raising the productivity of the land to two or three times its present yield if modern methods were to be used and scientific methods adopted. The pigs and chickens and other live stock are mostly mongrel bred. The Government is making efforts to improve standards and methods, but the same difficulties arise as in all public administration. It is a significant comment on agriculture that rice has to be imported into the country. The present population of twenty million is not too large for the country to support at a good standard of living.

Masonic influence is still considerable although it is on the wane and there is every hope that the days of Masonic strength are over. However, there are many after effects that will remain because they are embodied in various bodies of the administration such as the Department of Education where the process of eliminating the philosophy of secularism and anti-

Catholicism will take many years. The growing strength of the Church in politics through the presence of practising Catholics in Congress, and the presence of a Catholic Minister of education has retrieved the position, and improvement can be expected in the future. The influence of the late President Magsaysay, which is on the side of the Church, has been a decisive factor in changing the attitude of the Government from unfriendly to friendly.

The present spate of pseudo-nationalism which is characterized chiefly by hostility to the foreigner and everything alien could be a danger to the Church in the future. More than half of the priests in the Philippines are aliens and if the day should come when discrimination were made against them and permission to enter the country restricted, then the position could become serious. The agitation, however, is mostly from political discontents and the general mass of the people will not be easily turned from loyalty to the Church. There is room for improvement in the present status of foreign priests who are listed in the category of businessmen and required to pay a tax each year, even though they have entered the country with no thought of financial gain.

The general standard of education in rural areas is low and the American system which they have adopted is unsuited to the primitive conditions which generally prevail. The possibility of providing schools for such a number of children is beyond the capacity of the country's finances, although in Manila itself the number of fine Universities and secondary schools is very impressive.

As far as the Church is concerned the greatest need in this respect is for primary schools. However, until a parish has a well established high school that is making a profit, it is impossible to provide free education at the primary level.

Physical Hardships

The physical problems facing the missionaries in their work are many and the following are the principal one that one group of missionaries face in their territory. Of course, the problems differ in the various localities but most are common to all.

Most of the men agree that the chief problem they face is the fact that they have so little in common with even educated Filipinos that there is a mental barrier between them that can't be overcome. For a priest living alone and not meeting his fellow priests except once in a great while is quite a hardship because there is no one to whom he can talk with whom he has anything in common.

It is not that they are not interested in their people or unsympathetic to their interests and problems, but that the interests of the Filipino is so circumscribed and local that apart from the weather and the crops and local gossip there is nothing to discuss. The Filipino is an Asian and even men who have been here for twenty years say that they have never completely understood these people.

The second problem is the food. In general, the local diet is uninteresting. In the provinces rice and fish with little or no vegetables is the usual fare. The lack of variety is not conducive to hearty eating. All the good will in the world will not convince one a

customed to Western fare that native food is sufficient. With rare exceptions no one can live on native food and not become prey to various illnesses. In the more accessible areas it is possible to get Western food, mostly in cans, but sometimes fresh meat is also procurable.

It is also hard to go back to kerosene lamps after a lifetime of electricity. Some of the larger places have electricity but at least half of the parishes are without it. Reading in their light is not a pleasure and for the missionary who is living by himself reading is the one means available to him of passing the evenings.

To a lesser extent the lack of running water is an annoyance. To be able to have a decent shower in this climate is not a luxury but a necessity, and to have to rely on a bucket is no small cross.

These are more or less problems of morale and yet they are important because the work of a priest in his parish will be effective or ineffective in so far as his morale is high or low.

The southern missions in Negros and Mindinao differ from those in Zambales principally in that there is a much higher percentage of Catholics in the south. Since Aglipianism began in Zambales, it is still very strong in sections there and the Church in some parishes is up against strong opposition. In the south, with the exception of a few parishes in northern Mindinao such as Plaridel and Balingao, this sect does not constitute a problem, and the experience has been that when the Catholic Church comes in opposition it soon reclaims the majority of the Aglipians. In Zambales this is not so as the

Aglipians go to church and it is the opinion of the men here that it will be a long time before headway is made to any great extent among the practising Aglipians.

Few of the parishes here will be self supporting for some time to come, and many are dependent on the Missionary Society for all their expenses. There are fewer schools but as in the south, major efforts are being made to establish them in most of the parishes. The problem of meeting the initial cost is the big deterrent.

Another problem here which is of considerable nuisance value is the fact that there are three dialects spoken in the province so that the movement of priests from one area to another, as the need may arise, is not practicable. The people themselves for the most part know only their own dialect and perhaps a little Tagalog.

From the point of view of material comfort conditions in Zambales are generally better than in the south. The roads are better and the distance not so great. However, not many towns have electric light, and in general they are not as good as the larger towns in the south. The population is much smaller.

Need For Catechists

The work of catechists in the missions here is not one that deals mainly with catechumens, but rather it is a work of instructing Catholic children, and is carried out mostly in state schools. The need for catechists arises because of the tremendous number of children who are at least nominal Catholics and the shortage of priests. The role of the priests in the state schools is almost exclusively that of a

supervisor, since, he cannot hope to attend to the number of classes needing instruction. The normal practice, then, is to recruit catechists to do the actual teaching, while the priest sees to it that they are capable of teaching and do the work.

There are usually a number of Barrio schools in the parish, and catechists can rarely be found locally to teach in these schools. This means that they have to be brought out from the center, and for this, the priest must provide the transportation. If he has not his own means of transportation he is up against the problem of unreliable public transportation, which rarely observes any sort of a schedule. This makes it almost impossible to set a strict schedule for instructions. Naturally enough, if classes start at different times because of delay in getting out to a barrio, relations with the principal and teachers are not always on the best terms.

A further difficulty is to find not only those who are willing to teach but who are also capable and sufficiently instructed. Provided a number who are willing can be found, the priest is able to instruct them so that they will not teach erroneous doctrine. The Catholic school has been an invaluable source of catechists, because the senior boys and girls are capable of teaching and for the most part are very willing to do so.

Another valuable source of catechists is the Legion of Mary. Members of this organization are usually fairly well instructed and very apostolic. They are willing to undertake the sacrifices associated with the work, and there are many examples of outstanding individuals whose work in

this field have been all that could be desired.

Much of the work is done voluntarily, but in some cases, especially where the priest is without transport, or the territory is roadless, the only way to get a catechist is to hire someone to do this work. This puts a great financial burden on the priest and he can rarely provide for more than one or two.

Although much can be done with the use of catechists in the public schools, it is at best only a stop gap measure. The Catholic school is the only really effective place to impart solid knowledge of the faith, but since it will be impossible in the foreseeable future to provide Catholic schools then the system must be maintained and made as efficient as possible. At least it is providing some instruction for most of the Catholic children as state schools.

The Lay Apostolate

Catholic action is not yet as fully organized in the provinces as it has been in the cities. In many cases it is in practice little more than a class in religious instruction, simply because those who are members are ignorant of their faith. In the schools the same problem of ignorance arises, but the senior boys and girls are taking to it with enthusiasm and there can be no question that, given time, it will have a very beneficial influence.

The value of Catholic action will probably be apparent when the present generation of youth grows older. The hope of an increase in vocations depends to a large extent on the success of this organization because it has the effect, if it function

as it should, of establishing a sound Catholic family life which is the first requisite for a religious vocation.

Probably the most effective organization in the Philippine missions is the Legion of Mary. It attracts the best material in the parish and provides them with an intensive training and a sound spiritual life. With careful selection of the officers it can prove to be a most effective auxiliary to the priest. It provides him with a nucleus of solid Catholics who will constitute the basis of any organization he may wish to establish in the parish. Besides the normal work of the Legion he can call on the members for specific tasks such as catechetical work. All priests who have the Legion in their parish report that it is the best organization they have.

There are other lay organizations which have a place in the life of the Church. The Knights of Columbus exist as a counter to Masonry and even though at times they accomplish nothing beyond keeping someone out of the Masons, this in itself is something. At best they can be an influential body in seeing that the Church gets justice in political and administrative matters.

The Barangay seems to have met with a mixed reception from the priests, but at least it is native to the Philippines and undoubtedly suits the temperament of the people. It has been instrumental in having the rosary said in a large number of homes and even if it proves eventually to be transient, it will still have justified itself by what it has already done.

Heretical Sects

The Philippines has produced two heretical groups peculiar to itself, both

having as their principal motive force, a desire to assert an independent nationalism and to prove that a Filipino could become a leader equal to any foreigner.

The first sect was the result of the defection from the Catholic Church of a Filipino priest, Gregorio Aglipay who was a chaplain with the revolutionary forces who revolted against the Spaniards. Aglipay wished to have a national clergy and Hierarchy independent of outside influence, but still in communion with Rome. When this was not accepted by the Apostolic Delegate, the movement became schismatical and later heretical, and although in many ways close to the ritual and ceremonial of the Church it is now greatly influenced by Protestantism so that the doctrines are nebulous and erroneous. The influence of the sect is not great except for isolated pockets in Zambales and Mindanao. In practice, because of the external similarity to Catholicism, there is a gradual drift back to the Church, and it seems to be only a matter of time until this sect will have little following.

The second sect, known as *Iglesia Ni Christo* is very active at the moment, and although it is Filipino in origin it is actually another Protestant sect. The founder, a man named Manalo, was formerly a Catholic who had little education and showed an early instability that led him to join first the Christian Mission Society, and then the Seventh Day Adventists. Later, he became a free thinker and an atheist, but a renewed study of the Bible convinced him that one ought to study the Bible and live by it. He began to travel as an itinerant teacher and preacher.

Eventually, he professed to have come to understand that the Angel of the Apocalypse was none other than himself, and he organized a Church with himself as its pope and prophet. The doctrines of the sect are individualistic, and in general Protestant. Infant baptism is rejected, also the divinity of Christ, most of the Sacraments and the doctrine of original sin.

The specific mark of this sect is its anti-Catholicism, and it has made considerable progress by reason of its appeal to the present resurgent spirit of nationalism, as well as, to the credulity of the ill-instructed. It has been put on a fairly sound financial footing and will be an obstacle to missionaries for many years to come.

These, then are the problems that missionaries must face in their work in the Philippines. It is not possible in one short article to discuss them in detail. However, we hope that by indicating their existence, and by giving a general idea of their origin, scope and importance, missionaries who have successfully coped with similar problems in other countries may be encouraged to make known their experiences.

These problems are not insurmountable, and once they can be resolved, the Philippines will be a Catholic nation not only in name, but also in action — and perhaps the keystone in the Church's mission effort to win all Asia for Christ.

Folklore And Christian Traditions

IN a society that ignores its healthiest and most fertile traditions, folklore strives to make it maintain a living continuity with the past; not a continuity imposed by outside forces, but one resulting from the profound feelings of generations, which have found in folklore the expression of their special aspirations, their beliefs, desires and sorrows, their glorious memories of the past and their hopes for the future...But it must not be forgotten that in Christian countries, or in those which once were Christian, religious faith and the people's lives formed a unity comparable to the unity of soul and body. Today, where such a unity is lacking or where faith has become weak, can popular traditions, deprived of their vital principles, be maintained or renewed even artificially? In regions where such unity is still preserved folklore is not merely a curious survival from past ages; it is a manifestation of present-day life, which recognizes its debt to the past and attempts to maintain itself and adapt itself intelligently to new situations."

POPE PIUS XII

APRIL

*Fish Marketing Cooperatives solve
the missionary's problem of raising
living standards in coastal communities—*

PRIESTS IN THE FISH MARKET

— By Rev. Kevin O'Dwyer —

IN November 1949, during the course of a lecture tour in one of the countries of the Indo-Pacific region, sponsored jointly by the Food and Agriculture Organization of the United Nations and the government of the country, the present writer was surprised at the number of queries from audiences respecting his credentials as a Catholic priest.

The subject matter of the lectures was the building of cooperative organizations among small primary producers, and the general uplifting of the economic status of their communities. The impression gained was that it was unusual for these people — most of them Catholic — to meet a Catholic priest, who was practically and publicly interested in their economic welfare: practically, in that he had spent some time studying the type of problems and difficulties with which they were faced, and was able to propose some line of action which would help in their solution; and publicly, in that he was able to take advantage of the opportunities to speak in public on such matters.

In December 1957 and January 1958, the present writer, at the invitation of the FAO, attended the FAO Indo-Pacific Training Seminar in Fisheries Cooperatives and Administration which was held in Sydney and Adelaide, Australia. During the

Seminar in the course of informal discussion, one of the participants — a devout Hindu — deplored the fact that there had been no Catholic mission schools in the area in which he was working with the fishermen. "It is only in the boys from such schools, he said, "that you can find the sense of devoted vocation which is needed for extension workers among underprivileged peoples like the fishing communities."

Adaptation to Local Needs

These two incidents seem to give opposing pictures of the manner in which the Church has worked in different areas of our region. Adaptation to local needs and conditions has called for concentration on different aspects of the Apostolate in various places. In large centers of population, well served with missionary personnel, it has been possible to allow some of the priests, or Brothers, to devote their time to the economic and material betterment of the people.

And indeed it is not only in large centers that this has been done. The cares of utter destitution and poverty can be so effective in choking the growth of the seed which is the Word of God, that work spent on ameliorating any of those cares is a good step in the preparation of the ground for the Harvest.

This point has been recognized and acted upon by many of the missionaries who have worked alone or in very small groups in different sections of the region. Many an isolated missionary in an out of the way valley was the center of an agricultural improvement program comparable in its own way to the improved methods of husbandry which fanned out from the monastic farms of medieval Europe. Even if an immediate effect on the Apostolate was not apparent, the long-term effect of good-will and general acceptance into the community could not be anything else but favorable.

In *Mission Bulletin* for October 1954, Father J.P. McCarthy, S.J., in an article entitled "Fish Market Priest," described the founding of the Fish Marketing Organization in Hong Kong after the last War. He wrote of the pre-war state of the fishermen, a state of indebtedness and depression from the cradle to the grave. At that time the only people connected with the fishing industry who prospered were the fish agents and the merchants.

After the War, the Military Administration who were administering the government of Hong Kong, instituted the Fish Marketing Organization in an attempt to assist the fishermen to attain a reasonable degree of prosperity, to provide the consumers with good fish in sufficient supply and at reasonable prices, and to bring good order into the industry as a whole. Father McCarthy described the imposition of a marketing control, ensuring that all fish landed passed through the central wholesale markets.

It was the intention of the Government that this control of fishmarketing should not be a permanent activity of

theirs. It was to remain in force until the fishermen were organized in their own cooperative marketing societies and were in a position to take over and run the central markets as a federated activity.

Father McCarthy went on to describe the processing activities of the Marketing Organization in which he was particularly interested. He mentioned the slow development of the primary societies which must be fully functioning for several years before any question of the handing over of the markets can be considered. So far only one marketing society has been successfully formed among the fishermen, although there are nearly thirty thrift and loan societies. Considering the nomadic practices of the fishermen of the South China Coast for several centuries, it is amazing that so much progress has been made.

Hong Kong Precedent

The work that has been done in Hong Kong in the organization of the marketing of fish has been of great interest to those interested in the fishing industry in all the countries of the Indo-Pacific region. In many of these countries the position of the fishing industry has for many years past been the same as that which existed in Hong Kong before the war, (Japan, of course, the notable exception).

Various programs have been drawn up dealing with the improvement of different sections of the industry and the economy of the fishing communities, but for a long time it has been generally accepted that none of these programs can have its full effect unless there is a good and efficient marketing system in operation.

Consequently, FAO in the summer of 1954, as a part of their Extended Technical Aid Program, held an International Fish Marketing Training Course in Hong Kong. Most of the countries of the region participated, sending one or two of their marketing or cooperative officers. There was an extensive interchange of problems and ideas which would help in their solution. The program of the course, lectures, discussions and field demonstrations, covered practically every aspect of fish marketing, and naturally included a very thorough study of the fish marketing system of Hong Kong.

Brain-storming the Problems

The Training course recently, held in Australia, concentrated on the cooperative organization of the fishing industry. After a short section covering the theory of the objectives of cooperation, and of the principles of government policy and functions with respect to the encouraging and development of cooperative societies, the main body of the lectures was concerned with the practical organization and running of cooperative societies in the region.

Fully half of each lecture period and all the seminars were taken up by the participants. One delegate from each of the countries represented, gave a description of the condition of the fishing industry in his own country with special reference to the organization of the markets. There was also a great deal of informal, as well as, formal discussion on the subjects of general interest.

Disagreement, often strongly expressed, arose in discussing the practical application of some points of theory. But at the end of the six

weeks, each of the delegates could be satisfied that he had received a fair supply of good practical judgments on the problems of his own region, and that he himself had now a clearer understanding of some of his neighbor's problems. Furthermore, he had possibly helped one or another of his neighbors towards the solution of their difficulties.

Many noteworthy points were raised in the discussions and were talked about at length. No world-shaking solutions were discovered, but the very fact of clearing the air around some of their problems was in itself a great help to the participants.

An unresolved area of disagreement was that surrounding the use of the word 'cooperative.' During the last hundred years, the word has been used so widely in a technical sense in the English-speaking world that it has come to be accepted as signifying only the type of organization following the principles of cooperation as outlined by the International Cooperative Alliance. Early in the discussions it became perfectly clear that, apart from a few exceptions, organizations of this type have, as yet, little part to play in the countries of the Indo-Pacific region.

In all of the countries represented at the Seminar, it was obvious that the organization of the small producers, fishermen or farmers, could not succeed if they were to be left on their own. The encouragement and active assistance of the government was necessary at the start and in many cases right through the first years of growth. The financing of the types of organization needed could not be done on an ordinary commercial basis,

but called for government assistance in the form of grants or loans at very low rates of interest.

This, coupled with a lack of administrative talent, brought about the position that in many cases government officers were in effective control of the societies. Nevertheless, they were all called cooperative societies. The word, then, has been accepted as an integral part of every political program in the countries of the region. In addition, it has been accepted by the people as being endowed practically with the powers of a magic formula. As a result the cooperative officers feel that they are tied to the use of this word whatever type of organization the conditions demand. Even a welfare relief body is likely to wind up under the name of a cooperative society.

The main objection to this indiscriminate use of the word 'cooperative,' is that it undermines the foundations of the educational and character-building program of the orthodox cooperative development. So many of these societies are being built around what are really social welfare programs that the continued use of the name cooperative society will develop a wide acceptance of it as meaning a government-controlled distribution agency. Any idea of a cooperative society as a way in which people get together to run their own business themselves will disappear from the minds of the people and will be brought back again with only the greatest of difficulty.

Eliminating the Middleman

The problem of the middlemen, and of their position, past, present and future, in the fishing industry was one

which took up much time. Owing to the fact that the participants were men who understood the steps necessarily entailed in the transfer of fish from the sea to the consumer, we were spared the customary diatribes against the middleman as an evil thing of such. But there was general agreement that in most of the areas of the region, the middlemen, while performing absolutely necessary function had been fattening on the industry for years; having the small producer in a state of virtual serfdom, and the consumer paying high prices for his fish or else doing without fish at all.

The problem is to plan a new and efficient marketing system which will exclude these people. In many cases they are the natural leaders of the communities, and in some cases the only people in the area who understand the problems of landing, distribution and marketing. If they are to be excluded from the industry, the new organization will have no competent local administration. If, on the contrary, they are included, it appears likely that they will rapidly retain the same position of control they held, and abused, under the old set-up.

Closely connected with the position of the middlemen, is the problem of credit facilities for the fishermen. In all areas of the region, the fish agent has been the normal source of credit for the fishermen. The usual type of loan is totally unsecured and without anything in writing to show the extent of the loan or the obligations of the borrower. And still the repayment of these type of loans has kept millions of men in a state of poverty all their lives. The setting up of any type of marketing organization, with the intention

tion of improving the general economic position of the producers must be accompanied by a new source of credit unless they are to go straight back into the hands of the middlemen acting as moneylenders.

Marketing Facilities and Loans

However, there are two difficulties even here: one, is to persuade the people to use the new facilities which must be properly administered and so will be more troublesome; the other, is to clear their indebtedness to the moneylenders.

The delegates from Pakistan, when describing the new marketing system which is being started by their government, mentioned that their plan includes the cancellation of all present indebtedness of fishermen. This, however, is not a perfect solution, and could involve great injustices. It would probably also lead to a demand for a repetition of the cancellation in another few years. It has been found in Hong Kong that the setting up of Thrift and Loan Societies among the fishermen is probably the most effective instrument for gradually bringing about a state of independence from the loan sharks. In these societies the fishermen contribute a percentage of the value of their catches to set-up a Loan Fund. In this way they can quickly build up a fund sufficient to cover their own recurrent credit needs, and with a steady educational program they can be persuaded to stay away from the questionable advantages of the easy loans of the fish dealers.

Many of the delegates spoke of the lack of collection and transport facilities from some of their best fishing grounds to the marketing areas. In some of the cases the distances involved

are so great that the economics of the industry cannot be balanced in the case of multiple small operators. The local conditions call for variation in the type of organization suitable for each area. It was necessary to stress this point particularly with respect to the study of the Hong Kong fish marketing system.

The success of the Hong Kong Fish Marketing Organization has been so well publicized that there is a danger that it will be copied in every detail. This would certainly not be conducive to the welfare of the fishermen in most of the countries of the region. The Hong Kong system is an application of the principles of marketing to the needs of the local fishing industry and the conditions which prevailed at the end of the war and since. The details have been worked out by a system of trial and error and have been changed, when a change was called for. It is an excellent organization for study and for adaptation, but not for duplication.

A final point, which was not discussed exactly as such, but arose from many of the difficulties proposed, was the accepted necessity for honesty in business dealings by all parties concerned, if any permanent improvement in the conditions of the fishermen was to be attained. It was recognized that whatever type of organization was recommended it would stand or fall by the honesty and good faith of those who set it up, of those who would work in it and of those for whom it would work. Rules and regulations may help to control the faults of individuals, but cannot effectively control the dishonesty or bad faith of the whole community.

*Missioners expelled from Red China
have established a flourishing mission
among Chinese living in South Vietnam —*

CHINESE APOSTOLATE IN VIETNAM

— By Rev. Hippolyte Tichit —

ONE of the greatest challenges to the missionary work of the Church in the Far East is the continuation of convert work among Chinese who in recent years have emigrated in increasing numbers to practically every country in Asia.

One of the largest concentrations of such "Overseas Chinese" is to be found in South Vietnam, where missionaries of the Paris Foreign Mission Society, who have been expelled from Red China, have established a flourishing mission among the Chinese in the Saigon-Cholon area. Indeed, this mission might serve as a prototype for similar apostolic work in other countries of Asia where large numbers of displaced Chinese are to be found.

When the first priests of the Paris Foreign Mission Society were assigned by their superiors to work in Saigon in 1953, they found there a group of approximately 800,000 Chinese of whom only 800 were Catholics.

The reason for the small number of converts was the extremely successful work being carried on by missionaries among the Vietnamese. The lack of personnel, and the enthusiasm with which the people of Vietnam received the faith, did not allow mission superiors in Saigon to spare any missionaries for the Chinese. Nevertheless, the newly-arrived missionaries from

China did find a small Chinese parish in the city of Cholon which had been founded fifty years before their arrival.

First Mission Established

This Chinese mission in Saigon dates back to the year 1900. Father Francis Ashua, a young Chinese priest from Kwangtung province, had come to Vietnam for medical treatment and when it was found that the climate there was better suited for his health it was decided that he should remain in Saigon to work under Bishop Mossard, the Vicar Apostolic.

A short time later, Father Ashua discovered among the group of Chinese immigrants in Saigon some Catholic families whom he had known in China. With the approval of the Vicar Apostolic he decided to establish a parish among the Chinese in the city, with these Catholic families as its first members. Father Ashua bought some land on the outskirts of Saigon on which he built a beautiful Church and school. The Church, named after Saint Francis Xavier, was dedicated in 1902 by Bishop Mossard and remains the parish church of all the Chinese Catholics in that area today.

The young priest's next move was to establish his Catholic families in a small community around the Church. As he made converts among the other members of the Chinese community

in the city, these also moved into this small community until a small town grew up and began to flourish.

This section where the parish was situated, and where Chinese immigrant families now came to live in very large numbers eventually became what is today the city of Cholon.

The parish under the administration of Father Ashua prospered until his death in 1935. He had become quite famous and even today the section where the Church stands as well as the adjoining street are named after him.

Three Vietnamese priests succeeded Father Ashua, and they administered the parish until the arrival of the expelled China missionaries in 1952. During this time Vietnamese Catholics began joining the parish in great numbers, while the Chinese Catholics began to drift away, since they no longer felt it was their parish.

By 1953 the Chinese Catholic community had disintegrated to the point where, according to the testimony of the Paris Foreign Missioners there were scarcely seventy adult Catholics attending Sunday Mass. The once overcrowded school now had scarcely 300 Chinese students, and had become a school for children of Vietnamese Catholics.

The first work of the missioners, then, was to re-establish the Chinese Catholic community. They were helped by a Legion of Mary Praesidium that they formed among the few remaining Chinese families in the parish. One year later 2,500 Catholics had been contacted and brought back to the parish.

The work of regenerating the Faith of the people was slow, but a great deal of progress was made in the next few years. Children were given religious instruction, marriages were validated, and convert work was begun among the pagan Chinese.

The parish school which had ceased to serve as an educational center for Chinese children was reorganized. One of the missioners became director of the school and he began training teachers for the Chinese pupils. Several of the teachers, who had been pagans, became converts through this contact with the Catholic priest.

The parish school today has an enrollment of 1,200 pupils, many of whom have been baptized since their admittance to classes there.

Catholic College And Student Center

Two other projects were initiated by the Paris Foreign Missioners when they began to reorganize the Chinese mission in Saigon in 1953. These were a Catholic College and Student Center and a leper hospital.

In September 1953 two missioners who had worked in Tibet before being expelled by the Reds, were assigned to the apostolate among the Chinese population of South Vietnam. Their Chinese language was Mandarin which is not the common dialect spoken by the Chinese population in South Vietnam. It is however, the official language of China and every Chinese student must learn to speak it in school.

The two missioners, therefore, began an apostolate among the students in the Chinese schools. They obtained

jobs as French teachers in those schools, and thus came into contact with a large number of student.

In 1955, taking advantage of an excellent opportunity, the two priests requisitioned an immense building which the French army had returned to the Mission of Saigon. In this building they established a Catholic Center, with a library, meeting room, recreation rooms, bookshop and a catechetical correspondence course. A few months later they opened a small college with 800 students.

The college required teachers and fortunately those who were hired dedicated themselves completely to the success of this new enterprise. They were all pagans, so here, as at the parish-school, the first task of the priests was to instruct the faculty teachers in their new work.

A course in Christian doctrine was organized for them, and one after another received the gift of Faith. In one year thirty of them received Baptism and now form a kind of elite. These conversions have borne fruit. So many teachers in other schools of the city asked for instruction that a young Chinese priest who completed his studies in France had to be added to the staff to serve as spiritual director to the teachers.

The Catholic Center and St. Theresa's College do not expect big results immediately, because many families still oppose the conversion of their children. In the long run, however, the chances are that the second generation, Chinese youth will not encounter any obstacle to conversion on the part of their parents. In fact, it has been noted that among converts here, the majority are children of

parents who had studied in Catholic schools.

The missionaries had been working in Saigon for only a short time in 1953 when they discovered about sixty lepers living in an old Chinese cemetery near the city gates. The physical and moral plight of these poor unfortunate was extreme. Their living conditions were incredible.

One of the missionaries took charge of them, and with the help of the Sisters of Charity he organized a small leprosarium. The French army sent materials to repair an old building of the cemetery grounds (dead-house) and make it habitable. They also provided some food and clothing.

A small chapel was built nearly so that in addition to caring for the material needs of the lepers the missionaries provided for their spiritual welfare as well. Today a large number of the lepers are either baptized or are preparing for Baptism.

As a consequence of this attention shown to people who are traditionally outcasts in the Far East, more lepers arrived. Soon it was apparent that the temporary dispensary and living quarters were inadequate. A permanent leper hospital was needed.

At this juncture both civil and religious authorities pledge their support. Both Archbishop Caprio, Apostolic Delegate to South Vietnam and Bishop Hien, Vicar Apostolic of Saigon gave moral and financial support to the Paris Foreign Missioners. The Sisters of Charity, who were already interested in this work, assured that the necessary personnel for the direction of this leprosarium. The Government of South Vietnam gave the approval to the plan.

A large hospital is now planned which will be built about 40 kms. outside of Saigon, for these poor unfortunates, both Vietnamese and Chinese. It will house 300 patients and will be in the care of the Sisters of Charity.

Refugees From The North

The Chinese mission in Saigon-Cholon had been re-established for only one year, when it was forced to expand its activities, due to rather unusual circumstances. In 1954 about 40,000 Chinese from North Vietnam took refuge in the south. Some found a means of livelihood in rubber and tea plantations; others were able to set up small businesses of their own while still others settled in three camps situated on the outskirts of Cholon.

The two larger camps were named the New Village of Freedom and the Old village of Freedom. The New Village has a population of 1,534 Chinese of whom forty are Catholics. The families live in tiny quarters separated from one another by flimsy wooden partitions. It is becoming increasingly difficult for workers to find even a few days of gainful employment.

The Old Village of Freedom is a camp that accommodates 2,280 refugees among whom are about a dozen baptized Catholics and about a hundred Catechumens. The living conditions in this old village are even less satisfactory than those of the New Village. The dwellings are poorly ventilated barracks in which families are not properly separated from one another. It is not hard to imagine what problems of hygiene and morality arise under such circumstances.

Eight or ten men in this city are unemployed.

A visit to these camps by the missionaries convinced them that something had to be done immediately for these poverty-stricken people. Their first work was to provide for the physical needs of the refugees. In this task they were assisted by the Catholic Relief Services which has distributed food and clothing to the people. However, much more in the way of such relief aid is still needed.

In 1956 a nursery was opened in the New Village for children between the ages of two and seven. There is a very modest charge of two dollars per month for each child. This is, unfortunately, very difficult for most of the parents but the mission on its part is unable to operate the nursery without making some charge although it is realized that the only way in which the small institution could be truly efficacious and available to all would be to conduct it gratis.

For the past two years a doctrine school has been conducted in the Old Village for eighty children between the ages of seven and sixteen. In this school these children receive some special care and they learn Vietnamese, some arithmetic and other subjects. The results of this school are interesting in that the children learn Christian doctrine and they willingly take part in religious ceremonies. They have even formed a choir of their own.

When families wish to become Catholics, the children of this school are a great aid to catechists. The mission is now preparing to set up a catechism school and a nursery for children in the Old Village. The

head of the village has also asked the missionaries to set up a small weaving establishment in the camp. The mission hopes to meet this request and others too but the expenses involved, though relatively small, delay these projects.

Isolated Groups of Christians

Outside the city of Saigon, the largest concentration of Chinese refugees in Vietnam is to be found on the plantations. After the treaty of Geneva, a Paris Foreign missionary brought to the South a number of Chinese workers from the mines of Hongay. He managed to get them living quarters and jobs as workers in the large rubber plantations.

A certain number of these exiles from China and North Vietnam were Christians. These were settled in villages and a Chinese mission was established. Today, there are 150 new

converts and more than 200 catechumens among this group of refugees.

In South Vietnam there are about 1,500,000 Chinese. Every important city in Vietnam has a Chinese community and among them one or two Christian families. The priests of the Saigon-Cholon mission consequently must undertake missionary trips to visit these isolated Christians. Three or four times a year a missionary goes from city to city, visits the Christians, hears their confessions, instructs the young and brings them in contact with the local priest.

In order to reach this large but scattered Chinese population, traveling missions should be organized. An effort is being made, and with some success as statistics indicate. In four years the Chinese Catholic population in Vietnam has increased from 800 to 3,500 and there are presently about 300 adult conversions each year.

Peking People's Diplomacy

IN the field of Religion the Chinese Communists have attempted to promote abroad the illusion that freedom of religion exists in Communist China and have attempted to exploit religious institutions abroad for Communist purposes. With ambitions to attain leadership of the Asian-African states, it has become particularly important for the Chinese to foster the idea that Moslems in China are permitted freedom of religious exercise.

Although Chinese Christians and foreign Christian missionaries have been subjected to harsh treatment, religious persecution, imprisonment, and even martyrdom, the Chinese Communists proclaim that religious freedom extends to all Christians. From the Chinese Communist viewpoint, perhaps the most useful Christian delegation to visit Communist China was the group of six British Quakers which toured the country in October 1955. The delegation was interested in observing the status of Protestant congregations in mainland China and in doing what it could to further international peace and understanding. The delegation, upon its return, issued a report that was on balance highly favorable to the regime. Members of the delegation lectured widely in the UK, US, Canada and Switzerland.

— *China Viewpoints*

*A review of missionary endeavor
and progress in establishing a
nation-wide catechetical program —*

Catechetical Movement In India

— By Rev. Vitus Archambeaud —

I ANY factors make it almost impossible, within the limits of an article, to give an exact picture of the catechetical situation in India. Immensity of the sub-continent, variety of languages and dialects, wide differences of social or educational levels — all these lead to greatly different problems and consequent solutions. Of still greater influence on this difficulty is the present state of the religious map of India. In the South and on the West Coast, we find regions where Catholics are up to 25 per cent of the total population, while northern regions form a real 'Diaspora'. Can the problems of Religious Education be the same in both cases?

The search for more uniformity and cooperation is, however, one of the most striking and encouraging features of the day. The Catechetical Section of the Catholic Bishops' Conference of India (CBCI) has taken the lead in this matter. For the past three years, its President, the Archbishop of Hyderabad has presented reports based on questionnaires sent to Ordinaries and interested parties. After a birds-eye view of the whole problem (1955), the formation of the lay teachers (1956) and, the "Catechetical Formation in the Seminaries and Religious Scholasticates" (1957) were proposed. The three reports form the background of this article.

Religious Instruction In The Schools

Religious education begins at home. In India, however, circumstances have often prevented a serious effort for the training of parents for this role. It is true, that the simple faith and traditional piety of our faithful, especially in villages, has a certain good influence on children, but the growing youth, whose parents are less literate than he, needs more. His religious knowledge must increase on a par with his profane knowledge.

The Church, realizing this, has insisted on work in educational institutions, at all levels of instruction. The present number of our students well above the million mark of whom some 55 per cent are Catholics — indicates why the pioneers of the Catechetical Movement in this country generally concentrated their efforts on the religious instruction in schools and colleges.

But such efforts are far from easy. Almost all our institutions, due to Government regulations on which depend recognition and grants, must hold the Catechism classes outside normal school-hours, a situation not conducive to interest and true formation. Books are also a problem. Even if textbooks are well adapted to our needs and based on the findings of

modern specialists, there remains the question of price and of finding a market, both for English and vernacular writings.

In spite of all this, work is being done. The picture given by a survey of the present courses and textbooks may be one-sided and even unjust, since we are in a period of transition. But at least, it can help us in analyzing the problems.

For the sake of convenience, let us divide the educational system as follows:

— *Primary School* (5 years) for children between the ages of 7 to 12. This could be said to correspond to the "pre-catechism" period of other countries, insofar as the level and method of general instruction are concerned. But we must keep in mind that, for many, this is also their only period of formal education secular or religious.

— *Middle School* (3 lower classes of High School) which corresponds to the "official catechism" age.

— *High School* (3 years) which trains adolescents and, for most of our youth, is their last preparation for life.

— *University College* which gives 2 or 3 years of religious instruction.

Courses and Textbooks

In many places, the Religious Teaching in *Primary Schools* has no official syllabus." Where a diocesan schema is prescribed, its basis is the "Little Catechism"; a catalogue of the most important answers to be known — at times required before First Communion. Historical necessity led to this when missionaries were few and a minimum of knowledge had to be in-

sured with the help of zealous but hardly expert catechists. Attempts are now being made to lessen memorization work and increase religious understanding with the help of various adaptations of such books as "Jesus and I" (Fr. Heeg, SJ); "My First Communion" (Bishop Morrow); or the series published by the Franciscan Missionaries of Mary (Kottagiri), which employ chalk-talks and stress the Liturgy.

In the *Middle School*, the backbone of the teaching consists in the 'small edition' of catechisms like those of Deharbe or Gasparri, generally accompanied by some Bible History. The latter is neither the text of Holy Scripture nor some anthology, but stories drawn from it, without much in the way of a planned connection between historical facts and doctrinal teachings.

The 'question-and-answer method' also prevails in *High School*. The 'larger edition' of the above-mentioned Catechisms is used. Diocesan or regional Courses for High School are not prepared everywhere. The text of the Gospel (of the whole New Testament, at times) is used in most High Schools, while the last year is generally reserved for Apologetics.

Until recently, Dogma and Apologetics classes in *University Colleges* were based on books of the Sheehy type. Common examinations are held in some regions, but it is felt that this leads to an exaggerated insistence on a purely intellectual approach. An attempt at a more Christocentric approach has been made, but further improvements are under consideration.

In a word, the overall situation points to a great predominance of the

deductive' way of teaching. There are few Courses which, besides listing the sections of books to be learned, give instruction concerning treatment of the subject to the teachers. We have a good example of such complete syllabus in the 'Kumbakonam scheme'.

Let us not wonder at this situation: Difficulties involving number of personnel, travel, time and language have made it very difficult for missionaries to know, and adapt, modern catechetical developments. They performed difficult and useful work with the means at their disposal.

Changes in the social and intellectual situations, today show the need for a change in presentation and a deepening of the message. The number of indigenous vocations renders easier such a study and adaptation. As we shall see later, a start has already been made, and efforts already bearing some fruit, are being directed more and more along the lines of the Catechetical Movement.

In The Parishes

The parishes were historically the first centers of religious teaching. Even when the priest was able to visit each village only a few times each year, a system of summaries, memory-work and stereo-typed explanations by the local catechist, insured the necessary foundation for the simple faith and piety of the people.

With the increase in the literacy rate, schools have become our principle concern in our catechetical effort, often at the expense of the parish organization of religious instruction. This is regrettable, for the religious knowledge of our adult faithful needs

to be increased, today more than ever. It is true that Catechism classes are still held, on Sunday evenings, in many places. But there is a complaint that they attract fewer and fewer grown-ups.

Even where the attendance is still satisfactory, the traditional manner in which these instructions are generally conducted, may not quite answer the requirements of the day. On this point, more than on any others, we must beware hasty generalizations. In many dioceses, especially in the North, catechumenates, Sunday schools and preparation for First Communion or marriage are systematically organized and are quite successful, especially when this effort is centrally directed from some parish or district headquarters.

Training Of Teachers

This short survey of the situation will be better understood if we realize the difficulty of finding and preparing good teachers of Religion. Certainly, the priest is always responsible for the instruction of his flock. But, with his work and the extent of his parish, he needs a great number of helpers, both religious and lay.

Among the more than 15,000 Sisters in India, the great majority teach Religion in schools and villages. It is no wonder then that religious congregations have been among the first to promote a better catechetical system. Yet in many cases, the training of Sisters stresses only a sound knowledge of religion rather than devoting some time to training in pedagogical principles and modern Catechetics. This trend, let us repeat, is changing. The same things may be said concern-

ing the preparation of Religious Brothers.

Among lay helpers, *full-time catechists* should be given first consideration. Unfortunately, the schools where they can be trained are very few, and difficult to manage. The variety of spoken dialects, unequal educational backgrounds as well as economic conditions, of the candidate-catechists, create great problems. Even where excellent programs have been initiated, as in Lucknow or Ranchi, only some catechists can receive a real training, and will be employed as 'head-catechists' with several part-time helpers spread in the villages of the parish.

As for *Parochial teachers*, catechetical principles can be taught them in our Catholic Training Schools, as an application of the general pedagogy required by the Government. However, the heavy schedule of studies at these schools, together with the difficulty to acquire good books and material in the vernacular, lead to wide differences in the real formation given. The Tindivanam School (Pondicherry Archdiocese), founded more than forty years ago, under the direction of Fr. Gavan Duffy became a striking example of what can be done in such institutions, not only as regards formation, but also as regards the production of catechetical material.

For Catholic trainees in Government institutions, catechetical formation could be given only through 'Diploma Courses' such as exist in Bombay. However, this solution applies only to large cities.

It is clear, therefore that the priest himself will have to prepare and direct his helpers. Hence, it is important

that he have a thorough training in Catechetics. The latest Report of the CBCI shows that courses exist in only a few seminaries. But lack of time, books and specialized training for the catechetics professor himself, prevent greater fruit to be drawn from these classes. One of the great difficulties pointed out is the lack of directives concerning the arrangement of the syllabus and a balanced study of both basic principles and practical applications.

Problems And Difficulties

In mentioning those facts it is not our aim to present any indictment against the priests of yesterday or today. Some excellent work has been done and we must admire those who have planted the faith despite the terrible conditions in which they had to live. But we must be aware of the need for progress. Many are conscious of this necessity and make all kinds of efforts to achieve the aim. However, they are confronted with serious problems. At the risk of repeating what was said above, we should like to point out those problems which seem more important:

— Problems of language and finances make it very difficult to publish and distribute any great quantity of good catechetical literature.

— Lay teachers, and even many religious, in the present state of affairs, cannot be given a thorough understanding of the catechetical problem in all its aspects. What they need above all, is, something *simple and practical*. On the other hand, modern times require more than simple piety accompanied by superficial knowledge of Religion.

Our efforts therefore, must be directed towards the preparation of a *concise but deep* presentation of our message in both our textbooks, and our handbooks on the method of teaching.

Specialists are needed on the national as well as the regional level. But the number of vocations, though increasing, is still insufficient to enable the Hierarchy to appoint many priests for this important work.

The fact that the problems are clearly set forth in the various reports of the CBCI is a clear indication that India is on the way to Catechetical progress.

On some points there is no need, in India, to prepare new ground. It is sufficient to keep alive, or revive, forms of teaching which are traditional in this country. The most striking example is the use of *music and folklore* in the Religious Instruction of children, and of adults as well.

Love of music and dance is a fundamental feature of Indian culture and, is at all times, closely connected with the expression of Religion. For centuries recitals by *bajans* were the only method of spreading news and ideas in the villages; a method not entirely suppressed by the advent of Press, Radio and Cinema. Men like Father Proksch, SVD or Father Edmund, OFM Cap, in Hindi-speaking regions, and a great number still in southern regions like Tamilnad, have begun a great renewal and adaptation of this method of teaching. Two Summer Schools of Hindustani Music have already been held with great success, and are being followed up by a Correspondence Course.

At the same time, works written many years ago are again being used with profit. Let us give but two examples: In Tamilnad, the Catechetical 'Kummis' (folklore dances) written by Fr. Santiago, SJ are now taught in the schools; while in Maharashtra, catechists again learn to recite, in the traditional melodies, the 'Christu Puran' written some 300 years ago by Fr. Stephen, S.J., in the style of the Indian epics. This last work is acknowledged as one of the jewels of Mahratti literature, and is at the same time a model for the presentation of our religion with the help of Scripture and the writings of the Church Fathers.

In close connection with Catechetics and with the adaptation of music, a Liturgical renewal is growing. As a sub-section of the CBCI, a committee for liturgical matters has been appointed, under the auspices of the Archbishop of Hyderabad, who is also in charge of Catechetics. During the next Pachmarhi Summer School, the liturgical apostolate and its educative role will be studied. Meanwhile, attempts are mentioned here and there, mainly concerning the use of Indian music in hymns, or the preparation of the faithful to a more active participation in the Mass.

New books of Catechetics are also being published, although we cannot give even a summary list. For teachers, let us mention the "Dharm Pracharak" (The Catechist) in Hindi, and the "Treasure of the Catholic Teacher" in Tamil, one of a very useful series prepared by the Sacred Heart Training School, Srivilliputtur.

This year there appeared two book-

lets presenting the Psychological Integrated Method, one in English, by Fr. Staffner, S.J., and the other in Tamil by Fr. Jacquemart, M.E.P. These two works are remarkable for their clarity and conciseness, without sacrificing any of the basic principles.

Many other projects (Catechism days, exhibitions, etc...) are taking place that are little known. Too often, very fruitful initiatives are unknown outside a small local circle. The need of the day is to make these known to everyone, to pool our resources and experiences. In a word, cooperation is necessary.

And cooperation is certainly coming. We find it, first of all, in the very existence of the catechetical section of the CBCI. All reports show a great desire for practical exchanges of views and knowledge. Let us quote from the latest report.

"An invaluable means of securing this cooperation and of raising the standard of Catechetics in this country would seem to be the organization of National and Regional Catechetical Centres. Manning these centers should be trained specialists who could write books and articles on Catechetics adapted to the conditions of this country."

Only in this way will the two-fold need of a true revival be fulfilled: sound foundations on psychological or theological principles, such as specialists can gather from their studies and their contacts with men from other countries — and attention to the practical conditions and needs of the country or region, as can be gathered with the cooperation of the actual workers in the field.

Already the first step has been taken. A Catechetical Centre has been established, with the mandate of the Hierarchy of India, at I. Nobili College, Poona. Affiliated to the International Centre 'Lumen Vitae' of Brussels, it can be the link between the catechetical movement on a world-wide scale and the various regional centers which, for their part, will have to present the priests and their helpers with practical directives or material, in the vernacular. Moreover, some long-range aims of the Poona Centre are to publish texts, organize seminars, and supervise the training of priests who will be directors of Religious Instruction, professors of catechetics.

As is apparent from the article itself, we cannot portray the catechetical movement in India in a 'static' condition; there are too many differences from region, as well as between city and countryside. A more equitable picture, it seemed to us, would be to indicate the well-founded elements of progress now existing side by side with the more traditional ways of memory-work and predominant intellectual approach.

In the midst of great difficulties many have pioneered in the fields of Religious teaching, and their efforts bore fruit; the faith is rooted in the country. The cooperation desired by so many, not only in words but also in practice, will enable us to organize better our proclamation of the message. It may take years still, but the line of action is slowly becoming more and more clear. In this will, we hope, lead to a full Christian presentation of our Religion — that our faithful may be, and remain ever truly Indian and deeply Catholic.

sermon outlines for the entire year
that relate Christian life to Christ
and the Salvation He brings mankind —

One Year's Preaching The Good Tidings

— By Rev. Joseph Kellner —

It is our task to bring to all nations Christ's good tidings in its fullness and blessed appeal. How can we do this, for instance, within a single year, granted that we address the same audience every Sunday? It will not be difficult for those who work in a large mission district with various stations, to adapt our suggestions to their particular circumstances.

The following pages offer some practical help for this principal task of the modern apostle.

The fundamentals of the Catholic doctrine are condensed into seventy themes. These themes follow the order and chief ideas of the liturgical year connected with the gospel of the day without, strictly speaking, being either "liturgical sermons" or "homilies on the gospel." It leaves to each preacher the task of bringing out the appealing spiritual beauty of our message by insisting upon its Center, Christ, and the Salvation He brings, relating it always to Christian life.

In each of the following numbers we give:

- a) the theme to be preached;
- b) the quotation from the gospel which is either the text of the sermon or its starting point;
- c) the principal subject and the kerygmatic aspect to be developed. Occasionally we add some

citations from Holy Scripture and some helpful references to *The Art of Teaching Christian Doctrine* by Johannes Hofinger, S.J., (abbrev. ATD.)

Advent

1. *First Sunday of Advent:* Our Preparation for Christ's Last Coming. "Lift up your heads, because your redemption is at hand," (Luke 21: 28). By preparing the celebration of Christ's coming in the flesh, we prepare ourselves for His last coming in glory: this is the principal task of our life in Christ and also the principal task of the whole Church. cf. 2 Thess. 2. — ATD pp. 148 and 152 ff.

2. *Second Sunday of Advent:* God Speaks to us Through Holy Scripture. "This is he of whom is written..." (Matt. 11:10) God condescended by means of our feeble human language, to manifest Himself to us and to open up for us the way to Him through Holy Scripture. More than John the Baptist, Jesus is "He of whom is written", He Himself appeals to the testimony of the Bible (John 5:39) because the Holy Scripture is truly written by God; God is the author of these books which are the written message of God's love for us. Here we find also how we are to answer it. cf. 2 Tim 3:16. — ATD pp. 23-31 and 37.

3. *Immaculate Conception:* The Singular Privilege of Our Lady and How We Participate.

"Hail, full of grace." (Luke 1:28). The Father wished to prepare a worthy dwelling for His Son. Hence He preserved the future mother of Christ from all stain of sin and adorned the second Eve with the fullness of grace from the very first instant of her life. In similar manner, He cleansed and adorned us in baptism in order that we might become worthy members of Christ. cf. Esther 5:1 f; 15:4-17.—ATD p. 13.

4. *Third Sunday of Advent:* God Speaks to us Through Tradition.

"I am the voice. . ." (John 1:23) Beside the inspired word of Holy Scripture God condescends to address us in the living word of the Apostolic Tradition which attests, completes, explains and unlocks for us the Holy Scripture. By the living Tradition of the Church, God applies His message in a special way to our particular needs. cf. ATD p. 113.

5. *Fourth Sunday of Advent:* Our Preparation for the Holy Feast of Christmas.

"Make ready the way of the Lord." (Luke 3:4) The feast of Christ's Nativity is at the door. Christ comes to make us rich and happy. We will share in this treasure and happiness only insofar as we have prepared ourselves by obedient faith and humble penance. cf. Luke 3:7-18.

6. *Christmas Eve:* Christ's Redeeming Love Desires Open Hearts.

"Do not be afraid, Joseph. . ." (Matt. 1:20); "His own received Him not." (John 1::) God comes to us through His revelation, through His Incarnation, through His grace. His

generous love runs the risk of being refused. We shall open to Him not only our own hearts but as Christ apostles, we shall make every effort to open other doors to Christ: The kingdom come!

Christmastide

7. *Christmas:* The Mystery of the Incarnation.

"The Word was made flesh." (John 1:14) "God made man" is the mystery of God's unfathomable love for us (Phil. 2:6 f): in this 'most holy interchange' He gives us His grace, glory and immortality and receives our weakness, pains and mortality. This love calls for love, because love alone can understand and appreciate such condescension. cf. Hebr. 1.—ATD p. 101.

8. *Sunday after Christmas:* Christ the Ideal of Men.

"And the child grew, and became strong. He was full of wisdom and the grace of God was upon Him." (Luke 2:40) In Christ "the goodness and kindness of God our Savior appeared" (Tit. 3:5); Christ came not only in order to die for our salvation but also to win our hearts by His lovely attractiveness and to show the example of a Divine life lived in visible human form. cf. Rom. 8:29.—ATD p. 102.

9. *Circumcision, New Year:* Christ Is Our Destiny.

"And when eight days were fulfilled for His circumcision. . ." (Luke 2:21) Christ was ingrafted into the chosen people by circumcision, the prototype of baptism. We were inserted into baptism into the new chosen people of Christ. Hence we share in the truth and grace, the worship and destiny of Christ and His Church.

om. 6. and 14:7-9.—ATD p. 127 ff.

10. *Sunday after New Year:* Christ Our Savior.

His name was called Jesus." (Luke 2:21) "Jesus" means "God is Salvation". Jesus — and He alone — saves us from sin and its consequences, the anger of God and eternal punishment. Jesus alleviates even physical pain and gives a new significance to them. cf. Luke 19:10. — ATD p. 98.

11. *Epiphany:* Jesus, the Savior of the Gentiles.

"We have seen His star in the East and have come to worship Him." (Matt. 2:2) Christ called to His danger the Magi as representatives of the Gentiles. He brought the treasure of Salvation for all men. To distribute this treasure He asks our cooperation. Sharing our riches with others we activate our love for Christ and increase our own abundance. cf. Is. 6:18; 1 Tim. 2:4. — ATD p. 116.

Time After Epiphany

12. *First Sunday after Epiphany:* The Christian Family, Another Nazareth.

He went down with them and came to Nazareth, and was subject to them." (Luke 2:51) The Christian family is, like the Holy Family of Nazareth, chiefly a religious unit, a church in miniature: its origin and aim is God, its center and life is Christ, its effects are the temporal and eternal welfare of all its members. cf. Col. 3:12-17. — ATD pp. 172-174.

13. *Second Sunday after Epiphany:* The Sacrament of Marriage.

Jesus too was invited to the marriage." (John 2:2) Christ ratifies and sanctifies the natural bond between married couple by the sacrament of

marriage. While the sacrament of Holy Order transmits the divine life to succeeding generations of men, the sacrament of marriage is the sacrament of Christian parenthood. It is the wondrous symbol of the union of Christ and His bride, the Church, it consecrates men to cooperate with God in creating and educating new children of God, new members of the Church and of the human race. The sanctity of this sacrament accounts for the ecclesiastical laws on marriage. — cf. Eph. 5:21-33. — ATD pp. 140-144.

14. *Third Sunday after Epiphany:* The Sixth and Ninth Commandment.

"I will; be thou made clean." (Matt. 8:3) Christ the Savior cleanses us and redeems us from the tyranny of our passions. Christian chastity protects the precious good of marital love (cf. 1 Cor. 7:1-7) and fidelity, guards the dignity of the human body, consecrated by baptism, and safeguards the control which our spiritual soul has over it. cf. 1 Cor. 6:18-20. — ATD pp. 176-178.

15. *Fourth Sunday after Epiphany:* The Church, the Ark of Salvation.

"Then He got into a boat, and His disciples followed Him." (Matt. 8:23) In the midst of the uncertainty and perils of the world, the Catholic Church is the only Ark of Salvation in which Christ can be found. Hence our gratitude and attachment to Christ who called us into this Ark; hence our endeavors to bring others into it. — cf. Gen. 7 and 8. — ATD pp. 111-113.

16. *Fifth Sunday after Epiphany:* Human Weakness in the Church Cannot Spoil God's Plan.

"Let both grow together until the harvest." (Matt. 13:30) Christ entrusted the treasure of salvation to men.

Because of human weakness "it must needs be that scandals come" (Matt. 18:7). These scandals stain the Church and impair her work, but cannot estrange her from her divine destiny, to lead all men of good will to God by her teaching and guidance, by her worship and sacraments. — cf. Phil. 1:15-18.

17. *Sixth Sunday after Epiphany:* The Church, the Visible-Invisible Body of Christ.

"... like to a grain of mustard seed ... like to leaven ..." (Matt. 13:31-33) The Church is the fullness of Christ, the Word Incarnate. Christ entrusted to the Church the incomparable gifts of His redemption, His divine doctrine, His redemptive grace. But Christ gave her also a visible organization, a Hierarchy, visible worship and sacraments. Like Christ, the Church, His mystical Body also has this double aspect: invisible and divine the one, visible and human the other element. — cf. Rom. 12:14 f; 1 Cor. 12:12 f. — ATD pp. 111 f; 116 f.

Pre-Lenten Season

18. *Septuagesima:* Our Great Christian Vocation.

"Go you also into the vineyard." (Matt. 20:4) God's invitation to work in His vineyard is addressed not only to the Jews, but to all peoples of all time. This vocation, as holy as the vocation to become a priest or nun, calls us to a magnificent service and glorious reward. God in calling us is not bound by any limitation as to person, work or rewards. He has no need of us; He calls us only out of His infinite goodness to share with us His riches. And notwithstanding the greatness of this call, we are still

free to accept. — cf. Eph. 1:1—12. ATD p. 86 ff.

19. *Sexagesima:* The Faith, O Answer to God's Call.

"The sower went out to sow his seed ..." (Luke 8:5) The seed needs good soil to yield a harvest; God's Word asks of our receptive heart the answer which is the faith. This faith is not a merely theoretical assent to some truths revealed by God, but it is a living and loving whole-hearted readiness to follow God entirely in believing and living even despite great sacrifices. — James 2:14-26. — ATD pp. 88; 104 f.

20. *Quinquagesima:* The Mystery of Christ's Passion.

"Behold, we are going up to Jerusalem. . . And they understood none of these things..." (Luke 18:31-34) We ought not to wonder about the obstinacy of the apostles. For the foolishness of Christ's Cross (1 Cor. 1:25) is understandable only in the light of God's immense love for us and His omnipotent wisdom. His love "He not spared even His own Son but delivered him for us (Rom. 8:32) rebellious slaves; His wisdom and omnipotence turned such very detestable things as tribulation, humiliation, pain and death into the ransom price for our salvation and eternal glory. (Preface of Passiontide)—1 Cor. 1:30. — ATD pp. 105-7.

21. *Ash Wednesday:* Christ's Spirit of Penance.

"And when you fast..." (Matt. 6:16) Christ, the Head, of whom we are the members, gave to the Father perfect satisfaction for our sins. We share in this satisfaction only insofar as we share in Christ's Passion genuinely i.e. sincere and practi-

Christian penance. Penance for our sins and for those of our brethren opens the treasury of Christ's redemption. — cf. Luke 7:36-50. — ATD p. 107 f.

22. *First Sunday of Lent: The Spiritual Combat and Temptations.*

"Begone, Satan!" (Matt. 4:10) Conscience, the result of original sin, remains in us even after baptism. It makes our striving for virtue and holiness a hard struggle against Satan and his allies, our own inclinations to evil. Thus temptations give us a precious opportunity to fight along with Christ the fighter against Satan, to prove our sincere love, to win a more radiant crown. — 1 Pet. 4:12. — ATD p. 128.

23. *Second Sunday of Lent: The Royal Way of the Cross Ends in Glory.*

"And He was transfigured before them." (Matt. 17:2) Lent, is the time of penance, spiritual combat and renewal. To subdue the resistance of our natural feelings the Church, our mother directs our thoughts to the end of this hard way and to Christ, our inspiring example: His glory will be our glory provided that His way was also our way. (Luke 11:26; Acts. 14:21). — ATD p. 106.

24. *Feast of St. Joseph: The Model Christian Fatherhood.*

"...being a just man." (Matt. 1:19) Holy Scripture tells us very little about St. Joseph. But these few lines give us sufficient evidence of his greatness: His close relation to Jesus. Jesus loved, honored, and obeyed St. Joseph as a child does his own father. And Joseph really was for Jesus the earthly representative of His Father in heaven. No man re-

flected God's fatherhood as perfectly as did St. Joseph. He is the visible pattern for every father in a Christian family. — cf. Eph. 3:15.1 ATD. p. 172 ff.

25. *Third Sunday of Lent: God's Pardoning Mercy in the Sacrament of Penance.*

"And He was casting out a devil, and the same was dumb." (Luke 11:14) God's untiring mercy has rescued us from the power of darkness (cf. Col. 1:13) not only once in baptism, but also casts out the devil from our soul as often as we, His ungrateful children, earnestly renounce Satan: we must gain forgiveness by serious repentance of our relapse into God's disfavor, by a firm purpose of amendment and sincere confession. The sacrament of mercy is Christ's Easter-gift. — cf. John 20:19-23.—ATD p. 137 ff.

26. *Fourth Sunday of Lent: The Virtue of Temperance.*

"...five barley loaves and two fishes..." (John 6:9) Lent is the time of our renovation in Christ. To assimilate ourselves to Christ (cf. Rom. 8:29) all our blind human tendencies must come under the control and be inspired by the spirit of Christ. The goal of Christian self-discipline is Christ's life in us. In the Mass Christ nourishes this our spirit of self-sacrifice. — ATD p. 128.

Passiontide

27. *First Sunday of Passiontide: Mortal Sin.*

"They took up stones to cast at Him." (John 8:59) Before baptism we were living under the tyranny of Satan, the enemy of God and man. By baptism we renounced Satan, died to sin and received a new, divine life from

God (Rom. 6) By mortal sin, we return deliberately and voluntarily to the tyranny of the devil and sin, we throw away Christ's redemption, stoning, crucifying again the Son of God: what ingratitude, offence, calamity and loss! — cf. Hebr. 6:6 — ATD p. 96 and p. 138.

28. *Second Sunday of Passiontide:* Christ Triumphantly Enters Jerusalem.

"Tell the daughter of Sion: Behold, Thy King comes to thee, meek. . ." (Matt. 21:5) In this triumphal entry of Christ into the city of His Passion, His messiahship is manifested and acknowledged with public solemnity. The Church invites us also to pay our homage to Christ, our Savior and to follow Him on the way of the Cross to eternal triumph. — cf. Rom. 8:17.

29. *Holy Thursday:* Christ's Love for Us unto the End.

"Having loved His own . . . He loved them unto the end." (John 13:1) According to the new Order of Holy Week the sermon shall briefly explain Christ's utmost love for us manifested at the Last Supper by the washing of the feet of His apostles, giving Himself in the Holy Eucharist and instituting the sacrament of Holy Orders, the priesthood. — ATD p. 132 ff.

30. *Good Friday:* Love Crucified. "Behold the wood of the Cross, on which has hung the Salvation of the world." (Liturgy of Good Friday) Christ is crucified Love: Love for us (Gal. 2:20) and Love for the Father in heaven (Phil. 2:8): This Love will win us over that we may follow Him in love and obedience to the Father. Baptized into Christ's death (Rom. 6:3) we, too, shall crucify

ourselves by penance, patient suffering and unselfish service of our brothers. Thus we share in the incomparable fruits of Christ's victory on the Cross. — ATD pp. 105-8.

31. *Easter Vigil:* The Reenactment of Christ's Death and Resurrection and Our Baptism.

"You have died and your life is hidden with Christ in God" (Col. 3:3) Explaining today's liturgy we show that baptism is participation in Christ's death and resurrection (Easter candle; baptism water; baptismal rite). — cf. Rom. 6:3-5 — ATD pp. 125-9.

Eastertide

32. *Easter Sunday:* Christ's Resurrection and Our Resurrection.

"You are looking for Jesus of Nazareth, who was crucified. He has risen." (Mark 16:6) This is the day which the Lord has made: the day of the Redeemer's glorious triumph and endless glory. Alleluia! From the new glorious life which began at baptism, was revived (if ever died by mortal sin) through sincere penance, is nourished by the Holy Eucharist and will be brought to completion by our resurrection and glorification of soul and body. — cf. 1 Cor. 15. — ATD p. 109 ff.

33. *First Sunday after Easter:* Sacrament of Holy Orders.

"As the Father has sent me, I also send you." (John 20:21) Christ is sent by His Father to be our Redeemer. By the sacrament of Holy Orders He continues to exercise His redemptive work. The priest is the instrument used by Christ to teach, guide and sanctify on the way to the Father the faithful of all nations and

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God (Rom. 6) By mortal sin, we return deliberately and voluntarily to the tyranny of the devil and sin, we throw away Christ's redemption, stoning, crucifying again the Son of God: what ingratitude, offence, calamity and loss! — cf. Hebr. 6:6 — ATD p. 96 and p. 138.

28. *Second Sunday of Passiontide:* Christ Triumphantly Enters Jerusalem.

"Tell the daughter of Sion: Behold, Thy King comes to thee, meek. . ." (Matt. 21:5) In this triumphal entry of Christ into the city of His Passion, His messiahship is manifested and acknowledged with public solemnity. The Church invites us also to pay our homage to Christ, our Savior and to follow Him on the way of the Cross to eternal triumph. — cf. Rom. 8:17.

29. *Holy Thursday:* Christ's Love for Us unto the End.

"Having loved His own . . . He loved them unto the end." (John 13:1) According to the new Order of Holy Week the sermon shall briefly explain Christ's utmost love for us manifested at the Last Supper by the washing of the feet of His apostles, giving Himself in the Holy Eucharist and instituting the sacrament of Holy Orders, the priesthood. — ATD p. 132 ff.

30. *Good Friday:* Love Crucified.

"Behold the wood of the Cross, on which has hung the Salvation of the world." (Liturgy of Good Friday) Christ is crucified Love: Love for us (Gal. 2:20) and Love for the Father in heaven (Phil. 2:8). This Love will win us over that we may follow Him in love and obedience to the Father. Baptized into Christ's death (Rom. 6:3) we, too, shall crucify

ourselves by penance, patient suffering and unselfish service of our brothers. Thus we share in the incomparable fruits of Christ's victory on the Cross. — ATD pp. 105-8.

31. *Easter Vigil:* The Reenactment of Christ's Death and Resurrection and Our Baptism.

"You have died and your life is hidden with Christ in God" (Col. 3:3) Explaining today's liturgy we show that baptism is participation in Christ's death and resurrection (Easter candle; baptism water; baptismal rite). — cf. Rom. — ATD pp. 125-9.

Easter tide

32. *Easter Sunday:* Christ's Resurrection and Our Resurrection.

"You are looking for Jesus Nazareth, who was crucified. He is risen." (Mark 16:6) This is the day which the Lord has made: the day of the Redeemer's glorious triumph and endless glory. Alleluia! From the new glorious life which began at baptism, was revived (if ever died by mortal sin) through sincere penance, is nourished by the Holy Eucharist and will be brought to completion by our resurrection and glorification of soul and body. — cf. 1 Cor. 15. — ATD p. 109 ff.

33. *First Sunday after Easter:* Sacrament of Holy Orders.

"As the Father has sent me, I also send you." (John 20:21) Christ sent by His Father to be our Redeemer. By the sacrament of Holy Orders He continues to exercise His redemptive work. The priest is the instrument used by Christ to teach, guide and sanctify on the way to the Father the faithful of all nations and

all times. The priest is also the representative of God's holy people by his prayers, sacrifices and penance.—cf. 1 Cor 4:1. — ATD p. 113.

34. *Second Sunday After Easter:* The Meaning of the Sacraments.

"I am the good shepherd, and I know mine..." (John 10:14) Christ, our good shepherd, comes to us "that we may have life, and have it more abundantly" (John 10:10) especially through the seven sacraments. These sacraments do not only secure actual grace, but are the outward signs productive of our hidden supernatural life: of the birth, growth, revival, nourishing, development and trans-mission of Christ's glorified life to us and to the whole Church.—cf. ATD p. 122 ff.

35. *Third Sunday after Easter:* Heaven; Eternal Happiness in the Father's House.

"Your heart shall rejoice, and your joy no one shall take from you." (John 16:22) During the forty days after Christ's resurrection, the apostles had a foretaste of the glory and joy of heaven. Heaven means final and perfect sharing by the members in the glory of their Head, Christ with the Father in the triumphant Church according to each one's individual capacity. It is the consummation of grace, which began by baptism. — cf. 1 Cor. 2:9 (said about grace !) — ATD p. 158 ff.

36. *Fourth Sunday after Easter:* The Holy Ghost, the Soul of the Church.

"He will glorify me, because He will receive of what is mine and declare it to you." (John 16:14) The Holy Ghost, who proceeds from the Father and the Son, is the gift, sent by Christ to the Church. He is her

Advocate and Paraclete (Comforter). He infallibly teaches us in the Church, guides us on the way to heaven, sanctifies us in the sacraments. He gives to the members of Christ the different charismatic gifts and functions; He also unifies the Church so that we, inspired by Him, may adore the Father in spirit and in truth. — cf. John 16:17-24. — ATD p. 117 ff.

37. *Fifth Sunday after Easter:* Christian Prayer.

"... if you ask the Father anything in my name. He will give it to you." (John 16:23) Genuine Christian prayer is prayer in the Name of Christ: in union with Him, in accordance with Him, "through Him." Thus our prayer shares in the pre-eminence and efficacy of Christ's prayer. — Matt. 15:21-28. — ATD p. 167. ,

38. *Ascension: Christ Returns* Home to the Father.

"The Lord...was taken up into heaven, and sits at the right hand of God." (Mark 16:19) Christ came forth from the Father and came into the world. Again He left the world and went to the Father (cf. John 16:28). Christ's life, entirely devoted to the service of the Father, necessarily was crowned with glory at the right hand of the Father. This goal gave everything its right perspective. We are Christ's members, with Christ and in Him we shall be throned in heaven (cf. Eph. 2:6); Thus we shall view the things of this life in the same perspective. It is devoted to the same goal. — cf. Acts 1:1-14. — ATD p. 110.

39. *Sunday after Ascension:* The Sacrament of Confirmation.

"And you also bear witness:" (John 15:27) Baptism is the origin, the

birth of our supernatural divine life. Confirmation is the completion of baptism; it consecrates us to become active in the mystical body of Christ: to bear witness to Christ through our genuinely Christian life, to defend and spread Christ's kingdom. Sharing in Christ's priesthood (St. Thomas Aquinas) through the sacramental character, we are concerned about the salvation of others. cf. Acts 8:14-17. — ATD p. 119.

40. *Pentecost*: The Mission of the Holy Ghost, the Greatest Fruit of Redemption.

"... the Holy Spirit, whom the Father will send in my name..." (John 14:26) On Easter Sunday, our greatest solemnity, we celebrated the work of our redemption effected by our Saviors triumphant resurrection; on Pentecost, the second and concluding festival of the Easter cycle, we solemnize the chief fruit of our redemption: the coming of the Holy Ghost, who is the Divine Gift, who unites us with Christ and His Church as well as one to another. All the vitality of the Church and her members is His work. cf. Acts 2. — ATD p. 117 ff.

Time After Pentecost

41. *First Sunday after Trinity Sunday*: God's and Our Most Profound Mystery.

"... baptizing them in the name of the Father, and of the Son and of the Holy Spirit." (Matt. 28:19) God is One in nature, Three in Person: He revealed to us this Mystery not to try our Faith but rather to unveil to us His last, most intimate secret and, still more, to impart it to us in baptism so that we "may become partakers of the divine nature". — cf. 2. Pet. 1:4 — ATD pp. 119-122.

42. *Feast of Corpus Christi*: The Holy Eucharist, the Divine Food for God's Children.

"My flesh is food indeed..." (John 6:56) The solemn procession of today reminds us particularly of Christ's real presence in the blessed sacrament. He deserves our humble adoration. But the main intention He had in giving us this sacrament was the remembrance, reenactment and application of His redeeming sacrifice. Inseparably connected with these intentions was the nourishment of the divine life in us by this most noble and effective food. The Symbolism, ritual and the manner of institution of the sacrament manifest this meaning. "Taste and see how good the Lord is" (Ps. 33:9) — cf. ATD p. 130 ff.

43. *Second Sunday after Pentecost*: The Mass, the Festive Gathering of God and His on Earth.

"A certain man gave a great supper and he invited many." (Luke 14:12) The Mass, especially on Sunday, the great act of homage and thanksgiving, celebrated by Christ and His brothers, the Church, represented by the faithful present at Mass: Finally God teaches us (Scriptural Service) then we answer through Christ's and our own thanksgiving-gift, the Eucharistic Sacrifice (Offertory and Communion); the Father accepts it and gives back our offering to us in the Sacrificial Banquet (Communion). cf. ATD pp. 132-136.

44. *Third Sunday after Pentecost*: The Mercy of God — Manifested in Jesus Christ.

"Now the publicans and sinners were drawing near to Him..." (Luke 15:2) Notwithstanding our ingratitude which God foresaw from all eternity, He sent His Son for our redemption.

Christ, who ate with publicans (Mt. 9:11) and called sinners, (Mt. 9:13) we admire the Father's mercy, who loved us, even when as yet we were sinners (Rom. 5:8; 1 John 4:10) even our sins cannot frustrate His love. — cf. Luke 15:11-32; 1 Peter. 1:19; 2:25. — ATD p. 106.

45. *Feast of St. Peter and Paul* The Primacy of St. Peter and His successor, the Pope.

"Thou art Peter, and upon this rock I will build my Church." (Matt. 16:18) Christ is the Head of the Mystical Body, the Church, even after His Ascension into Heaven. But He gave us a visible representative, to satisfy the need of human nature: Peter and His successors, the Popes. Their spiritual power and authority, the primacy, is the basis, source and guarantee of the unity of the Church. — cf. John 21:15-17.

46. *Fourth Sunday after Pentecost:* The Hierarchy of the Church.

"And Jesus said to Simon: . . . henceforth thou shalt catch men." (Luke 5:10) Christ redeems us by the teaching, guiding, sanctifying activity of His Church. For this task He selects and appoints special ministers and human instruments: the ecclesiastical hierarchy: Pope, bishops, priests. We honor them, because they are Christ's instruments, representatives. — Matt. 10:1-4; 16:18. — ATD pp. 111-114.

47. *Fifth Sunday after Pentecost:* Christian Charity. The 5th Commandment.

"Thou shalt not kill. . . But I say to you. . ." (Matt. 5:21f) Teaching the 5th commandment Christ is very strict because this commandment is inseparably linked with the greatest commandment: to love God from which comes its motive, measure and

the commandment to love God and to love our brothers are only one commandment. After all, as to our union with and in Christ, the commandment of fraternal love has a still greater urgency. — 1 John 2 and 3. — ATD pp. 165; 174 ff.

48. *Sixth Sunday after Pentecost:* God Is Our Creator and Conserver.

" . . . if I send them away . . . they will faint on the way. . ." (Mark 8:3) God feeds and maintains us from day to day. If He were to withdraw His Almighty Hand, we would sink back into nothingness. Since we are His creatures, we depend completely on God: in our origin, continuance and destiny. — Gen 1:26 f. — ATD pp. 89-92.

49. *Seventh Sunday after Pentecost:* Living Faith.

"Not everyone . . . but he who does the will of my Father in heaven. . ." (Matt. 15:21) Our behavior is the proof of our faith. Unless practically we obey God, even Masses, prayers, and devotions cannot please God. Our deeds must be based on the principles of faith, our faith must be activated by our deeds. — cf. James 2:14-26. — ATD pp. 105; 162; 164 f.

50. *Eighth Sunday after Pentecost:* Right Attitude towards Property. The Seventh and Tenth Commandment.

"Make an accounting of thy stewardship. . ." (Luke 16:2) God entrusted to us material things as a means, not as goal. There cannot be unlimited ownership among men: we are all merely stewards of property, the only true owner of earthly goods is God. He provided abundantly the necessities so that every diligent worker can earn enough to maintain himself and his family. Some day the "certain rich man" will ask of us an

accounting of our Christian use of our belongings. — cf. 1 Tim. 6:8-10. — ATD p. 178 f.

51. *Ninth Sunday after Pentecost:* Christian Worship. The First and Second Commandment.

"And He entered the temple and began to cast out those who were selling and buying in it. . ." (Luke 19:45) It is essential to human nature and its dignity to pray, to acknowledge the supremacy of our Maker and Lord (cf. Is. 1:3) and willingly to subject ourselves to Him. It is above all our Christian privilege to adore God: "through Christ, with Christ, in Christ". Christian worship is not merely the rendition of some rites and words but sincere submission and humble elevation of our hearts to God. — cf. John 17. — ATD pp. 169-172.

52. *Feast of Assumption of Our Lady:* The Queen of Heaven — the Most Perfect Fruit of Redemption.

"He has done great things for me. . ." (Luke 1:49) Mary, the first-redeemed of all men, is the most sublime and cooperative member of Christ's Mystical Body. She, full of grace, the Redeemer's master-work, shows to us the fullness of redemption. With glorified body and soul, Our Mother and Queen is waiting for us and helping us who are striving towards the same goal.

53. *Tenth Sunday after Pentecost:* Christian Humility.

"Everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted." (Luke 18:14) Although the Pharisee of today's Gospel speaks the truth, in some way he is ridiculous because of his spiritual pride. For all our good deeds, our merits and virtues ultimately are God's gifts, graces. All of us are

"unprofitable servants" (Luke 17:10) for even our best deeds have some defects on our part. The more we share in Christ's merciful graces, the more we are aware of our deficiency; this makes us humble towards God, modest towards men. Spiritual pride is the most ridiculous form of self-deception. — cf. 1 Cor. 4:7. — ATD p. 163.

54. *Eleventh Sunday after Pentecost:* Sins of the Tongue. The Eight Commandment.

"...and he began to speak correctly." (Mark 7:35) Without the power of speech human social life would be extremely difficult. Mental Communication, veracity, affability and reputation to a great extent depend on the right use of the great gift of God, the tongue. The tongue of Christians, sanctified by the Holy Eucharist, ought to be an instrument of truth and charity. — cf. James 3:1-12. — ATD p. 180 ff.

55. *Twelfth Sunday after Pentecost:* The Christian Love of Enemies.

"But a certain Samaritan. . ." (Luke 10:33) Christ is the good Samaritan who loved us even to the sacrifice of His life. God is the model for our behavior (Matt. 5:43/48). He loves us even when we still were His enemies (Rom. 5:10; Col. 1:21). Therefore, out of gratitude, we ought to "do likewise", to love our enemies and to pray for our persecutors. By Christ's helping grace it will be possible. — Rom. 12:17 f. — ATD p. 175 f.

56. *Thirteenth Sunday after Pentecost:* Gratitude towards God and the Prayer of Praise.

"But where are the nine?" (Luke 17:17) Christ's complaint uttered about the nine men cured of leprosy shows

still more Christians (of today) who have been (are?) ungrateful towards God's infinite mercy. Christians, redeemed by Christ's blood, ought to be grateful to the Father, who "transferred us into the kingdom of His beloved Son, in whom we have our redemption." (Col. 1:13) Our common community thanksgiving to the Father is the Sunday Mass, which should give a Eucharistic note to our whole life. — cf. Col. 3:16 f; 1 Thess. 5:18. — ATD pp. 167 f; 93; 99.

57. *Fourteenth Sunday after Pentecost*: Trust in Divine Providence.

"Do not be anxious . . . for your Father knows. . . ." (Matt. 6:31f.) Jesus brings light to the darkness of all hardships in Christian life by telling us: "The Father knows. . ." The Father's providence shields us from anxiety about our labor — for this is the task given us by God — and comforts us in all our sufferings, which are necessary for those who strive to walk the way of the Cross with Christ. Hardship will never overcome us. They are controlled by our Father; His wisdom and love defend them. He will either deliver us from them or give us strength to bear them and so share in Christ's redeeming work for His Church (Col. 1:24) as well as in this Cross that we may share His eternal glory to a greater degree. — cf. Acts 14:22. — ATD pp. 154-160.

58. *Fifteenth Sunday after Pentecost*: Miracles, Proof of Christ's Mission.

"God has visited His people." (Luke 1:16) God alone has power over life and death. Christ, who commands — He does not ask! — the dead to rise, gives a convincing proof of His divine nature and mission. The greatest proof is His own resurrection

from the dead. — cf. Matt. 11:4-6. ATD p. 105.

59. *Sixteenth Sunday after Pentecost*: Christian Celebration of Sundays and Holydays. The Third Commandment.

"Is it lawful to cure on the Sabbath?" (Luke 14:3) What Christ opposes here is Pharisaic formalism, not observance of the third commandment (cf. Luke 4:16). God's command and the dignity of human nature postulate not only interior subjection towards God, but also the exterior and social act of worshipping God. Sunday is the Lord's day. Since the Apostles' time Sunday Mass has been the principal act of our religion, the solemn gathering of God's holy family. Sunday rest assures sufficient time for worship and guards us from practical materialism. — ATD pp. 169-172.

60. *Seventeenth Sunday after Pentecost*: The Basis of All Commandments.

"On these two commandments depend the whole Law and the Prophets." (Matt. 22:40) While the Pharisees and Scribes burden the conscience with the innumerable rules and precepts of their casuistry, Christ proclaims the twofold law of love, which ultimately is only: "Love — and do what you will" (St. Augustine). This does not exempt us from the obligation of acquiring Christian knowledge, but granted this knowledge — which is not difficult to attain — Christ gives us this great law of life clear and simple, universally applicable, giving to each obligation its proper urgency and right motivation. — cf. ATD p. 165.

Pre-Advent

61. *Eighteenth Sunday after Pentecost*: Apostolate, The Works of Mercy.

"And behold, they brought to Him a paralytic lying on a pallet." (Matt. 9:2) Jesus is more concerned about this man's spiritual than his material welfare: the perfect model of Christian apostleship. The Apostolate is the generous answer to Christ's invitation to help Him in the salvation of men. It is universal, supernatural in its motive, (because our brother is the son of the Father, a member of Christ) and warm-hearted ('Take courage son') Like Christ we "must do the work of Him who sent us, while it is day." — cf. John 9:4.)

62. *Nineteenth Sunday after Pentecost:* The Joyful Tidings of God's Kingdom.

"The kingdom of Heaven is like a king who made a marriage feast for his son." (Matt. 22:2) By this colorful oriental parable Christ summarizes His great message to us: The glory of Heaven is the marriage feast. God is the king. Christ is the bridegroom. The Church, redeemed mankind, is the bride. That is why we are at the wedding feast not as guests. The kingdom has already come (Matt. 12:28; Col. 1:13) since Christ has established His Church among us. In the Eucharist we anticipate the eternal wedding feast. The Last day will bring God's kingdom in its fullness. It is our task to develop this kingdom in ourselves and in our brothers. — cf. ATD p. 86 ff.

63. *Twentieth Sunday after Pentecost:* The Sacrament of Extreme Unction.

"Sir, come down before my child dies." (John 4:49) All four Gospel show Christ as the great friend of the sick. He has not changed. In the sacrament of Extreme Unction He visits, comforts, purifies and brings

to completion His image in them, before they return home to the Father. This sacrament brings to a happy conclusion what Christ began in us by baptism and what penance left undone. Having received Extreme Unction, we can face our Judge calmly — cf. James 5:14 f. — ATD. p. 144 ff.; 148.

64. *Twenty-first Sunday after Pentecost:* God's Punishing Justice in Hell.

"And his master, being angry, handed him over to the torturers..." (Matt. 18:34) God's 'anger' is not unmotivated emotion, but merely the sealing of man's deliberate rebellion, cutting of himself off from God, unrepented mortal sin. God does not thrust His salvation upon anyone; respects our freedom of choice. The stubbornly impenitent sinner gets what he wishes. Even those who are in hell — God's mercy continues through their whole life long sought to save. — cf. Matt. 16:19-31. ATD pp. 155-158.

65. *Feast of Christ the King:* Bringing the World Back to Christ the King.

"Thou sayest it; I am a King." (John 18:37) By original sin creatures broke away from God: not only individual men, but the whole of human society and even irrational creatures. Christ our Redeemer and King will bring us of them back, step by step. We, His followers, shall cooperate with Him in this great-hearted work. cf. 1 Cor. 15:26-28.

66. *Feast of All Saints:* The Great Harvest Feast of Redemption.

"Blessed are you ... Rejoice and exult because your reward is great in heaven." (Matt. 5:11f) In the 1

month of ecclesiastical year the month before the Advent, the Church meditates more than ever the Last Things. Today she shows us an awe-inspiring view of the Church triumphant, the glorious harvest of Christ's redemption, the brothers who have come before us and reached the goal, which is also our goal. Their example invites us to follow Christ along the way they walked. Their intercession helps us to obtain the same glory they already enjoy. — cf. Apoc. 7:9-13; chap. 21. — ATD p. 158 ff.

67. *All Souls' Day*: Christian death, the End and the Beginning. And they who have done good shall come forth unto resurrection of life." (John 5:29) This day we remember paternally our beloved departed: through Masses and prayers, through spiritual (indulgences) and material means (cf. Tob. 12:8 f). All Belong to the same Community, the Communion of Saints: we, the Church militant, they, the Church suffering as well as the Saints of the Church triumphant. Christian death is a death of hope, (cf. 1. Thess. 4:12) for "life changed, not taken away" (Preface). It is in our own hands, to turn the last moments of our lives into the beginning of an endless life of perfect bliss. — cf. 1 Cor. 15:1-2; 1 Thess. 4:12. — ATD pp. 147-151.

68. *Twenty-second Sunday after Pentecost*: Christian, Attitude Toward Public Life.

Render to Caesar the things that are Caesar's." (Matt. 22:21) We are pilgrims on earth: therefore earthly things have only transitory value. Lawful government is authorized by God: for this reason (cf. Pet. 2:13 f) to public office

has — under God — religious importance, Christian patriotism cooperates with the lawful government for peace, welfare and material progress; it also respects the interests of every other nation in order to promote international peace and progress. — cf. Rom 13:17.

69. *Twenty-third Sunday after Pentecost*: The Sacrament of Baptism Gives Us Divine Life in the Church. "He went in and took her by the hand, and the girl arose." (Matt. 9:25) By original or personal mortal sin we are dead with regard to God (Eph. 2:5). By the waters of baptism and the grace of the Holy Spirit Christ cleanses the sinner from all sins; He unites us with Himself, shares His own divine life with us, engrafts us into His mystical Body, the Church and effectively consecrates us to the Blessed Trinity. Through baptism we become children of God, brothers of Christ. Filial love and gratitude oblige us to live a Christ-like life for God, dead to sin. The fullness of glory gained by baptism is our glory in heaven. — cf. Rom 6. — ATD pp. 124-129.

70. *Last Sunday after Pentecost*: Watchfulness for Christ's Last Coming. "...know that it is near, even at the door." (Matt. 24:33) Christian life — contrary to the way of thinking and feeling of the world — is essentially "open" to the ages to come; this begins with the "day of the Lord", the Judge of all men and Consummator of God's kingdom. "Watch therefore, for you know neither the day nor the hour" (Matt. 25:13), He warns us, throughout the Gospel, but especially in this and the next chapter of St. Matthew. Are we ready? — ATD pp. 151-154.

Catechetical Reports And Comments . . .

Seminary Professors Meet In India

THE question of adapting theological studies to Indian conditions was taken up seriously, for the first time, in 1944, when the C.B.C.I. (Catholic Bishops' Conference of India) was constituted and a special section of the Standing Committee was entrusted with the supervision of the training of seminarians.

It was urged that, as early as possible, a meeting of experts should take place "to find a tentative solution to all, or at least some of the problems inherent in seminary training, and to suggest ways and means of adapting seminary programs to Indian needs and conditions." The meeting convened in Madras in December 1945, and the results of the deliberations remained the guiding principles for the following years.

Since this first meeting of Rectors and experts twelve years have elapsed. In the meantime India has become independent. In 1950 the first plenary Council of India gathered in Bangalore and also laid down norms for seminary training. The Council insisted on a full scale training of seminarians, so that they will be "esteemed by the people and the leading and cultured classes" (Can.

92, 1). Special subjects referring to India were enumerated as compulsory matter to be taught in seminaries in addition to the ordinary courses, e. g. Indian Church History, notions of Indian Civil Law, the principles of Hinduism, Buddhism and Islam (Can. 93).

Shortly afterwards a commission was appointed to investigate the actual situation of Indian seminaries and give annual reports to the C.B.C.I. containing problems and offering suggestions. In these documents the closer cooperation between professors of various seminaries was proposed in order to find practical solutions to the common problems.

The immediate request for a large meeting of professors, however, came from another source. In December 1956 representatives of the whole of India gathered in Madras for a Study Week on Indian Christian culture. During the discussions it was strongly felt that accommodation is not a question of experience, but that the underlying theological principles must be studied. The final statement of the Study Week speaks of the present state of transition in India from traditional Hinduism into a modern scientific outlook; India needed a new orientation.

In answer to this quest, the delegates proposed: "We Catholics are in position of vantage, and we can and must play a vital and leading role. The basic requirement for launching our program is that of proper orientation. The new proper orientation must first and foremost be mapped out at the theological level."

Therefore the members of the Study Week asked, in their first resolution, for the preparation of a theological conference.

The Conference was convened by His Grace the Most Rev. J. Leonard J., Archbishop of Madurai, who is in charge of the Indian seminaries on behalf of the C.B.C.I. The meeting gathered in Bangalore from December 8 to January 2, 1958. There were 8 representatives of 22 institutions; 8 Seminaries and 11 houses of higher studies of various religious orders. Besides these, there were some experts not attached to houses of formation. It was the most representative meeting of its kind ever held in India.

Not much time was to be spent repeating general principles on which all agreed. All knew that we must adapt our studies to Indian needs; all acknowledged that a proportionate place had to be assigned to the study of Indian questions. The main wish of the Delegates was to discuss concrete ways of fulfilling these needs.

There were four general meetings: the opening session in which Archbishop Leonard gave the Inaugural Address on "The Adaptation of Theological Studies and Priestly Formation to Indian Conditions: the Development of the Question and the

Present State"; two meetings on general topics: "The Adaptation of the Curriculum of Clerical Studies in Humanities Philosophy and Theology" (J. Neuner S.J., Poona) and "The Intellectual Requirements of the Modern Priest in India and the Consequences for his Training" (P. Fallon S.J., Calcutta); and the concluding session during which the general recommendations were passed.

All the other meetings were sectional. The Philosophy section led off with "Common Problems of Indian and Western Philosophy" (F. Harou, Bangalore). Other philosophical topics were: "Ontology in the Light of Indian Thought" (R. De Smet S.J., Poona), "An Indian Approach to the Criteriological Problem" (F. Brito T.O.C.D., Bangalore), "Theodizee and Indian Thought" (J. Edamaram S.J., Poona), "Experimental Psychology in the Light of Scholastic and Indian Schools" (J. Ugarte S.J., Shembaganur), "Consciousness as the basis of Speculative Psychology in Indian and Western Thought" (G. Koelman S.J., Poona).

In the Theological Section the following subjects were treated: "The Problem of Presenting Christian Revelation to Hindus" and "A Universal and Institutional Church and Hindu Prejudice" (both by I.A. Extross, Allahabad), "The Idea of Creation, Indian and Christian" (Dr. R. Panikkar, Banares), "The Indological Background of Christology" (C. Bulke S.J., Ranchi) "The Hindu Doctrine of Grace" (P. de Letter S.J., Kurseong), "Moral Theology: Attempts at an Indian Approach" (J. Miranda S.J. Poona), "Social Morals in India" (Fr. Victor O.C.D., Alwaye).

All were conscious that these topics did not cover the entire field of our studies. The restriction was necessary to bring the discussion to concrete problems. The discussion was frank and lively, and was often carried on the long sessions — seven hours per day — and even during the meals.

The ideas proposed in the meetings may be classified under four headings:

First, there were the practical problems. During the preparatory stages of seminary training the language problem is most urgent. Formation of priests must be ecclesiastical, universal, and truly Indian. To this triple aspect correspond the three languages which must be mastered: Latin for the ecclesiastical education, doctrinal as well as liturgical; English as the access to a universal outlook and culture; the vernacular languages, and if possible some Sanskrit to understand the Indian tradition.

It was expressly resolved that care must be taken not to allow pre-philosophy studies to drift into mere language cramming. The first years must also contribute to the cultural and personal formation of the seminarians. One of the principal means will be to learn and practice the three languages together with the texts for which they are intended. Let the young seminarians learn Latin not with Caesar but with selections from Liturgical and Patristic writings. English will be practised with classics, past and present. Indian Epics and Dramas, studied in vernaculars, will form a basic introduction into Indian culture. In the later stages, Indological subjects must be taught in special courses, while problems of Indian philosophy

and religions must be treated in the context of the main treatises.

Second, there was the question of the relation of our doctrine to India thought. It is obvious that our teaching has to take the Indian background into consideration. We have to explain the positions of Hinduism and Islam and juxtapose them to Christian doctrine. But this is not enough. We must integrate Indian tradition into our treatises, and the first step will be a careful study of terminology. It was agreed that we should try, in our philosophy courses, where possible to put next to the scholastic term the approximate corresponding Indian term. It is obvious that such parallels must be studied carefully, and must be based on a thorough knowledge of both languages.

It was also resolved to prepare glossaries, one for Indian philosophical classical terms with their possible scholastic connotation, and one of Indian words that could be used for explaining the religious terms of Christian doctrine. The preparation of an anthology of Indological texts was recommended for different philosophical treatises. Notes presenting the Indian approach to the various treatises should be prepared and circulated among the seminaries for tentative use and further suggestion. Through such steps the expression of our own doctrine in Indian categories is slowly being prepared.

The third set of proposals dealt with the training of our seminarians in the India of today. It is true that philosophical and religious traditions of Hinduism still have a great influence on the intellectual life of India. But they are no longer the only fac-

fluencing the Indian mind. There is the new age of science and technique, and the industrial development of the country with the nationwide planning of a new economy.

Indian priests must be aware of the new forces at work in their country. They must know Indian social and economic problems; they must understand the cultural, intellectual and religious crisis of the present generation. Seminarians must find the correct approach to these problems for themselves, and for the faithful whom they will have to guide in the varied and often bewildering situations of their professional life. For this task, too, they must be trained.

The fourth, and perhaps most important, area of discussion was the search for a deeper understanding of our own Christian tradition, and of divine revelation. Confrontation with classical and modern India remains superficial and merely pragmatic unless it is born of a fuller grasp of the treasures of Christian faith. It is precisely in the confrontation with serious problems that we often realize the inadequacy and incompleteness of our treatises. More research and

earnest studies were requested for phenomena of Hinduism, e.g. for the religious meaning of myths, or of idolatry.

Moreover, the meaning of the central mysteries of our faith, themselves, must be studied more deeply. For example, the theology of the Holy Spirit certainly has to be developed in a country whose genius lies in interiorisation. At the same time the belief has to be engendered that the Holy Ghost as the Spirit of Jesus Christ will safeguard the Indian mind against drifting into relativism and subjectivism.

These are but indications of the trends of the discussions in Bangalore. Many practical suggestions were exchanged, but many questions remained unresolved. The need for further meetings in more specific topics was universally expressed. However, as an immediate result all felt assured that their aims and efforts are not isolated, but that there is a common urge in our institutions all over India to work seriously for the formation of our priests to cope with their task in modern India.

— *Rev. Joseph Neuner*

The Custom of Offering Rice At Sunday Mass

SOME seven or eight years ago a diocesan priest in Raigargh-Amikapur diocese, India, invited the faithful to put aside at each meal a handful of rice and to bring it on Sunday to Mass, for the support of the mission. The custom was intended both as a help to permeate the daily

life with the spirit of sacrifice in connection with Holy Mass, and as a substantial means of support for the mission.

At the following Missionary Meeting the Father could report that it brought on an average annual help of some Rs 5/ — (\$1.20) per

family, instead of the usual 2 Rs 2/— which could hardly be realized previously. Encouraged by the Bishop, Mgr. Oscar Sevrin, S.J., the custom spread to most of the other mission stations of the diocese and was soon copied by missionaries in the neighboring diocese of Ranchi. Today the giving of rice is done in the following way:

In the Home: When about to cook, the mother has the children kneel down, makes the sign of the cross with them (smaller children have been taught to say at least "amen") and recites the following prayer: "Heavenly Father, remembering the Holy Sacrifice of the Mass, I put aside a little rice. Vouchsafe to look down upon us all, small and big and upon our poverty." All answer "amen" and those able to do so make the sign of the cross.

At Mass on Sunday: One member of the family brings the rice, put aside during the week, to Mass and before the Offertory begins drops it in one of

the two baskets which two men are holding in the center of the church. When the collection of the rice is completed a third man who has been waiting at the back of the church (at the baptistry if there is one) walks to the communion rail with the cruets of wine and water, followed by the men carrying the two baskets. The cruets are handed to the server and the baskets of rice are placed in the sanctuary.

At a Sunday gathering with a priest present, the people bring the rice to the baskets when the ordinary service is over, and an appropriate hymn is being sung. An appointed elder gives to each one that brings rice, a ticket. Outside the building he collects these tickets and marks in a register, the families that brought "mission-rice" on that Sunday.

It is also recommended that the rice collected at such a priestless Sunday service be "offered" in a following Mass either at this village or at the central mission station.

A New Volume on The Missionary Apostolate

FATHER Kellner's sermon themes "One Year's Preaching the Good Tidings" which appear in this issue, are a translated reprint from a book that will be published in English this summer. The volume will be titled *Worship: The Life of the Missions*, by John Hofinger S. J. and Joseph Kellner S. J. A subtitle states that

the book proposes a re-orientation of the missionary apostolate.

A German edition has already been published, and translations into French and Spanish are being prepared. The English edition will be published by the University of Notre Dame Press, Notre Dame, Indiana U.S.A.

Communist Policy

A New Serfdom In China

FOR years the Chinese Communist Government has been trying to stop the influx of the rural population into the big cities. In Tientsin, one of the three cities directly under the Central Government, two big campaigns had been organized earlier to send home the infiltrating villagers. Nevertheless the influx of farmers still continued. According to an investigation by the city police, from the beginning of 1956 to October 1957, 200,000 people entered the city illegally, many of them relatives of Hanpu working in the city. 100,000 of them were women, 64,000 of them old or sick people or children. Only 10,000 have found a fixed job; 12,000 have temporary work, 4,000 are illegal peddlers.

Seeking the reason for their flight from the villages, the People's Daily reporter thinks that only a small number came because of the natural calamities afflicting the villages and that the majority did not want to settle down in the agrarian production cooperatives, i.e. the collective farms; that they could escape at all is due to the lack of police control in the villages.

From autumn 1956 up to summer 1957, according to incomplete data, 70,000 people went from the vil-

lages to the big cities, while from the beginning of autumn 1957 to the beginning of October, from four provinces, Shantung, Honan, Anhui, and Kiangsu, 110,000 people fled the villages in spite of the Government's efforts to prevent them from coming and the sending back of those who were already in the cities. This extraordinary rush from the villages came at the time when the violent campaigns and purges in the villages began. In a ch'ü (group of villages) in Shantung province, ten per cent of the men fled. In Shansi, of fifty men working in a labor brigade, only six remained.

According to the People's Daily editorial which reported this, some of these people came from areas which suffered from natural calamities. The People's Daily, the organ of the Party Central Committee, reprimands the village governments who have not impeded the running away of these people: Some were actually encouraging them to do so.

It seems that many people are helping the farmers in their escape from misery and from persecution. Underground organizations act as employment agencies for finding temporary jobs in the cities. Even the conductors in the trains connive at

their escape and close their eyes when the poor peasant has no money and no ticket. A case is reported of somebody from Anhui province in Central China who travelled to Manchuria three times spending altogether only ten yuan, about US\$4.

An end of the year report in the *Chinese Youth Daily* said that today when the kanpu from the Government offices, the intellectuals, the secondary and primary school students, and the families of government employees and families of soldiers are being sent down to the villages and up to the hills to join the collective farms, the farmers everywhere are still escaping and coming up to the cities. The report mentions seventy villages in a Honan county from which more than half of the manpower had fled, leaving behind land and tools.

The ruling class, higher Party-members, are of course exempt from all these vicissitudes. A letter from the same Honan province complained that while the families of lower employees are being sent to the villages, there are still some leading kanpu who are not ashamed to engage servants from the villages to serve their families.

The Party leadership in the Government is taking energetic measures, not only for sending back these peasants to the villages and impeding further escape from the collective farms, but also to stop all movement of the peasants.

First, on December 13, 1957, the Cabinet issued a *Provisional Regulation On The Employment Of Temporary Workers From The Villages*. The number of such workers in the past year was about two million. In

1956, it exceeded three million. The procedure for the employment of people from the villages is now being more strictly controlled.

Every engagement of a worker—at least so the regulation reads—must be approved by the provincial government and the choice of people must be left to the Government labor departments which will first choose from the superfluous manpower already in Government employment and only when this is insufficient will they recruit manpower from the villages. The permit of the labor department from where the manpower comes is required and also an agreement with the peasant's collective farm. For the employment of single farmers, i.e. those not in collective farms, the village government's approval is required.

In case of emergency the consent of the local government is sufficient but the procedure described above must be supplied later.

A humanitarian point is added. It is prescribed that the employing labor office is to explain to the village government, to the collective farm and to the person to be employed the nature and place of the work, the time limit of the contract, and the wage.

The same procedure is to be used in employment, not only temporary but also permanent, of people coming from the villages.

In the cities, no organization is allowed to employ those who have escaped from the villages and slipped into the cities, and the collective farms and villages are strictly forbidden to give introductory letters to people who want to go to the cities.

The regulation speaks in deliberately vague terms of the relation of the collective farms to the peasant who takes up temporary work while still belonging to his collective farm. The regulation only says that this must be arranged for the benefit of both the individual and the collective farm. The Minister for Labor, Ma Wen-jui commenting on the regulation said that this vagueness was purposely adopted because the situation is complex and varying and thus a general uniform regulation is not possible. At present there are two kinds of solution. According to one all the earnings of the peasant who works outside his collective farm belong to himself, but he has to contribute to the funds of the collective farm. The other form assigns a part of the earnings to the peasant and part to the collective farm which records it in his labor-day book.

On December 18, 1957, the Party Committee and the Cabinet published a joint Instruction on *The Halting Of The Outflow From The Villages*, because, as the Instruction says, depopulates the village and causes grave difficulties in the cities. The Instruction specifically directed that a stop be put to the mass exodus in the five provinces, Shantung, Kiangsu, Anhui, Honan, and Hopei. It prescribes the creation of *Exhorting And Impeding Stations*. These will be set up along the railway lines, on the highways, at river ports and the

communication points between neighboring provinces. The stations will either persuade the peasants to return to their homes or will send them back by force. These stations will be organized by the local office of the Ministry for the Interior which will be assisted by the authorities of railways, etc.

In the cities the police are to gather into camps all those who entered the cities illegally. The disorderly will be punished and in serious cases will be sent to the Labor Training camps or will be given criminal sentences. Similarly, the food supply and the control of the food tickets will be more strictly supervised and transgressors severely punished. Those whose home is at a distance will be escorted either by the authorities of the city or of the village to which they belong. In cases where people immigrated to places short of manpower, they may remain but must procure the documents from their original collective farm. Again, if the collective farm allows a peasant to move permanently to another village, permission from both the former and new collective farm will be required.

Through this regulation the farmers, 97 per cent of whom are in the collective farms, are being immobilized—if the Cabinet Instruction is implemented. It is the most immense introduction of serfdom in history, affecting 500 millions people, one-fifth of the whole human race.

— *China News Analysis*

Functionaries And Intellectuals In Work Camps

THE Rectification Campaign that began officially on the first of May has just about run its course in

China. The authorities said it would be a long affair and they have kept their word. They also said it would

be "gentle" but that gentleness is entirely relative.

There has been no repetition of the great excesses that marked the preceding campaigns (San-fu, Wu-fan and Su-fan) but the dialectic struggle, which the press calls the Great Debate, which has been going on practically everywhere, the hunt for rightist elements, the obligation to inform with its concomitant of lies and calumnies and, finally, the obligation to confess real or imaginary faults — all helps to keep the people in that atmosphere of terror or quasi-terror which the leaders of the Regime judge to be healthy.

The opposition that was so prominently expressed during the period of the Hundred Flowers has now been strangled, at least exteriorly. It seems that we are now in the final period of what is officially called the "correction of errors" but which would more properly be called the period of "sanctions." What other name can one give to the mass deportation of functionaries and intellectuals in which millions of people who have never worked with their hands are being sent to factories and collective farms often in far off and very poor regions.

Naturally there are "volunteers." From the People's Daily of November 16th, we learn that the employes in the governmental administrations are spontaneously signing petitions to be sent to these camps. Thus 99 per cent of the employes of the Ministry of Foreign Trade, which has a list of 1,700 functionaries, have asked to be sent to rural areas. Once such a petition is signed all one can do is to wait with anxiety to see what will come of that gesture which necessarily had to be made.

Tientsin is supposed to send half of its "kanpus" or party functionaries (about 50,000 persons) to manual labor. We are told that 10,000 will leave this month without their families. In the Province of Liaoning (Manchuria) a contingent of 200,000 is inscribed for departure. The non-productive personnel of all enterprises in the country is supposed to be reduced from 30 to 50 per cent.

It is possible that this is a measure to deflate the overgrown administrations but it is above all a measure to disperse those who gave proof of lack of fidelity to the Party or who were notoriously lukewarm during the period of the Hundred Flowers. The magnitude of the opposition to the Party in China has been and still is uncertain. At times some have hazarded guesses on the percentage of opposition. The size of the purge that is now going on is a much more eloquent testimony than figures that are uncertain.

The interpretation that these deportations have less to do with budgetary economies than with sanctions is confirmed by the lot that befalls professors and intellectuals. China is not only suffering from shortage of food, the press has often called attention to the fact that the professorial corps is skeletal and far from adequate to meet the country's needs. Just at this time there are innumerable professors who are about to exchange their brushes and their pens for picks and shovels. They may be savants but what is asked of them above everything else is whether they are Marxist and they are not that. The Shanghai paper, Wen-Hoei-pao has declared that the principal rightist opponent are to be found in their ranks and

they are not opposed they are at least neutral: "The majority of the intellectuals are neutral. "In a Red country, neutrality is, of course, a crime."

The same paper has reported that 700 professors or men in charge of courses at the People's University of Peking have been assigned to manual labor. It was at this university which was regarded as the bastion of Marxist thought that teacher Ko-Pei-chi made the now famous speech in which he warned Communists that they would disappear like flies if they did not reform. This paper tells us that not one of the hundred professors that heard the discourse rose to contradict him. They are paying for that now: this is the logic of "centralized democracy."

The People's Daily informs us that only twenty of the 700 members of the Writers' Association volunteered for manual labor. Indoctrination still goes on.

The world of students and scholars that took so important a part in the

blooming of the Hundred Flowers are not treated with any greater courtesy. After all they are potential intellectuals who might become singularly dangerous. With the present shortage of schools and professors, China is not now able to take care of the intellectual education of its youth. Huge masses of youth are being sent to camps. Deportees of primary and secondary schools alone number 3,000,000. The People's Daily of November 11th admits that their first fervor, warmed by the excitement of departure and change, quickly cools off. These youths maintain an air of superiority; they do not mix with the rural populations and they even pretend to "reform" the villages. There would seem to be a desire to establish permanently, in rural areas people who have been uprooted in cities. Will they not become the ferment of new agitation in their new milieu?

The problem is a difficult one. The Party would like to make itself loved by force; will it end only by making itself respected?

The Communist Parties of Malaya And Burma

THE General Secretary of the Malayan Communist Party, Chin Peng, has always insisted that even if the Communists agreed to end armed resistance they would not immediately surrender their arms. In 1955, for instance, he qualified the statement that the insurgents would lay down their arms as soon as an elected Government had achieved self-determination in the fields of security and defence by adding:

"May I repeat that the downing of weapons is not equivalent to the handing over of weapons to the Government? Only if the Malayan Communist Party is recognized ... is it possible for us to surrender our weapons."

One of the first acts of the Federation of Malaya Government on achieving independence was to offer, on September 2, 1957, new surrender terms to some 1,650 Communists still in the jungle. At the beginning of

October, Chin Peng, using the familiar technique of appealing to the people over the heads of their leaders, countered the amnesty offer by sending letters to leading newspapers offering to end the war in the jungle.

Without committing himself to an acceptance or rejection to the amnesty, he declared that the Party was ready to pledge its loyalty to the Government and continue its activities by "constitutional means." The second undertaking was an obvious bid for legal status, a step for which Malayan Communist propaganda had been agitating for some time.

Rejecting the offer and the way in which it was made, the Prime Minister of the Federation nevertheless said that he was ready to meet Chin Peng providing the Communist leader communicated with him directly and had some constructive proposal to make based on complete surrender. On November 8, the Prime Minister said that he had heard from the Communist leader and had agreed to a preliminary meeting. On December 21, however, he announced that he had received a reply from Chin Peng which did not envisage a Communist surrender and that there would therefore be no talks.

On December 15, the amnesty was extended from the end of December to the end of April. The response to it has reflected the low state of morale among the terrorists: some 120 of them surrendered, including a high proportion of Central Committee members.

Party morale is only one of the problems facing the Communist leaders. They feel that if they abandon terrorism and do not succeed in

obtaining legal status they will have no influence in the country. Captured documents reveal their awareness that in an independent Malaya they can no longer pose as liberators. If the Party carries on with the struggle, said one Communist document, it will be accused of fighting "not against imperialism but against the people's Government"; the Party will then be indicted "for not ending the war and for all its miseries and tribulations."

But the Malayan Communist Party have decided to continue combining violence with subversion. Even if the use of violence entails further loss of their fast declining prestige, the armed struggle is still described as "the basic way of struggle," although Party members are directed to concentrate on united front tactics. These are aimed particularly at the middle class and the business section of the population:

"Although the bourgeoisie are cunning, they are useful to the revolution. Therefore, we should treat them with suitable respect. We should look for opportunities to approach and understand them."

Hence, says one Communist directive, "tactless" methods of extorting money from the capitalists must be abandoned. If the capitalists refuse to part with their riches after apologies and polite requests to do so, then of course "effective measures must be taken to destroy part of their property."

The Burmese Communist Party is also agitating for peace without surrender, while intensifying its disruptive tactics through cover organizations. Captured directives published in the Burmese Press in August

and September explained in detail how the Communists were using the National United Front (a Communist-penetrated opposition group in Parliament), the peace committees and other organizations for this purpose, and how they hoped to win over various groups, including "small capitalists." Meanwhile, pressure is kept up by guerrilla attacks on communications and other objectives with the aim of undermining the national plans for economic development.

On October 25, the Burmese Information Minister released another captured document which exposed the peace committee of the National United Front and revealed what the Minister described as the Communists' "split personality": on the one hand they talk about replacing the national army by a "People's Army" and, on the other, admit that they have no support in the country. The Minister explained: "Ideologically, they cannot admit they are in the wrong . . . realistically, they know they are defeated."

In fact there are signs that the Communist rank and file in Burma, as in Malaya, are confused by the lack of a clear-cut line on violent tactics versus peaceful ones. On November 11, for example, Pyinmana, the former stronghold of the Communist Party, was the scene of a ceremony at which the Communist commander of the zone led his 103 men to surrender. All were granted full amnesty and welcomed by the community.

On December 7, the Communist leaders who surrendered gave a Press conference at which they said that the Party's methods to secure peace could never be fruitful and that their negotiations to lay down arms were an attempt to deceive the public. "The path of exchanging arms for democracy," they said, "is the only genuine path towards peace."

As a result of these surrenders, the Burmese Government announced the establishment of a Resettlement Board for former terrorists to help them to get work and find a place in the community.

The Indonesian Crisis

ON November 28 an Afro-Asian sponsored resolution calling for negotiations between Indonesia and the Netherlands on the possible transfer of Dutch New Guinea (West Irian) to Indonesia failed to obtain the necessary two-thirds majority in the UN General Assembly. On November 30, the Indonesian Prime Minister, Mr. Djuanda, called for "a renewed struggle, based on our own forces in Indonesia" as an alternative to negotiations to regain New Guinea.

This threat was put into action the following day when the Information Minister announced a ban on Dutch newspapers, films and other publications, a ban on the flight of Dutch planes over Indonesia or their landing on Indonesian airfields, and a general strike of all employees of Dutch firms on December 2. He and other Indonesian officials emphasized that there should be no excesses or action against individual Dutch citizens.

The strike duly took place, but at this point action by a number of workers went further than the Government seem to have foreseen. Apparently under direct orders from the Communist-led trade union organization SOBSI, groups of workers in various Dutch factories, banks and shipping companies seized the enterprises, turned out Dutch managers and other personnel, and took over direct control themselves.

The Government evidently decided not to risk the unpopularity of reversing measures and on December 9 the authorities issued decrees placing under Government or military "supervision" Dutch-owned properties taken over by the workers. At the same time they urged that all enterprises should continue to be run as smoothly as possible.

On the same day, December 9, the Indonesian Communist Party (PKI) released a statement calling for "continued action to paralyze the sources of Dutch economic potential" in Indonesia. It repeated the Government's line that a final decision on whether to nationalize or confiscate Dutch property should be taken only after new negotiations with Holland on New Guinea had been attempted. Finally, it asserted that action was aimed at the Dutch owners, not at the "big capitalists" of other countries, as long as the latter did not oppose the Indonesian Government's measures.

The implication of this statement is that the PKI will continue its campaign to end all foreign, particularly Dutch, ownership in Indonesia, whatever the economic cost, but that for the time being it probably wants to remain a step behind the Government,

having already taken the initiative through SOBSI. Remembering the abortive Madiun rising in 1948, when the PKI tried to engineer a military coup with disastrous results to its prestige, the Communist leaders may not wish to launch a second armed rising until they feel certain of success.

Meanwhile they are fanning the flames of the present crisis in the hope that internal political strife and economic disorganization may help them to come to power, even without open violence. The Communists are now the strongest Party electorally in Java and have increased their voting strength in the provinces, although most provincial commanders are anti-Communist.

The Soviet bloc and the international front organization have long supported the Indonesian campaign for New Guinea. The present campaign, including all its anti-Dutch measures, has received full bloc support and was put on the agenda for the Afro-Asian Solidarity Conference in Cairo. Soviet comment was exemplified in a Moscow Radio home service broadcast which described New Guinea as an "important" SEATO military base, asserted that the "outrageous injustice of the colonizers" on this question had filled the Indonesian people with impatience, and declared that Indonesia enjoyed "the sympathy and moral support of all peace-loving forces of the world."

Western attempts to counsel moderation have been interpreted as "imperialist" intervention. Chinese support for Indonesia was expressed by Chou En-lai in an interview reported by NCNA. "In this just struggle," he said, "the Indonesian people have

constant, faithful friend in the Chinese people." Soviet bloc countries are also known to have made

offers to Indonesia of economic aid and trade, but their extent and details are unknown.

Warnings From Chekiang

THE authorities give the Chinese people the impression that the "rectification campaign" and its successors will sooner or later affect everyone; but, to maintain tension, they avoid saying clearly who is going to be the next target or for how long.

The Secretary-General of the State Council, Hsi Chung-hsun, reminded an audience of cadres that the campaign, though transient, was part of something solemn and enduring—the class struggle. Hence, said Hsi.

"We should not be too gentle in this work. On the contrary, we should break from the old rules to which we used to confine ourselves in the past."

The Party line on "rectification" and other matters has been proclaimed at various provincial and municipal party congresses. These were held in abundance towards the end of 1957. Every way of preparation for a central party Congress announced for the near but not yet held. The proceedings of the Chekiang Provincial Committee, at Hangchow from December 1 to 13, were given special publicity and a report circulated to the Chinese press on December 26.

(Chekiang has lately had more than its share of official coverage: the authorities have sought to create the impression that it is a politically laggard province, and there have been indications that Mao Tse-tung visited it during last December.)

The Chekiang committee meeting announced the expulsion from the Party of four high officials, including the Governor and Deputy Governor of the province. The vague but uncompromising indictment against them mentioned almost every "Rightist" crime imaginable, and claimed that though the four men were of proletarian origin, they had, since joining the Party, "always maintained a bourgeois ideology." It is curious that no one had noticed this before.

The Chekiang Party's First Secretary, Chiang Hua, remarked in his report to the meeting that, although it might now be possible to relax the struggle for a time, "the bourgeois Rightists and other anti-Socialist elements are never reconciled to their doom, and in certain conditions are liable to launch new attacks on Socialism. Such fluctuations of this kind in the struggle will occur repeatedly for a number of years to come."

It is easier by far to find a brilliant preacher than an entirely satisfactory catechist."

— St. Pius X

Editorial comment from Catholic papers in the Far East —

Press Review

Bombay Catholic Examiner

An Irksome Delay

IF the Kerala Communists thought that by rushing the Education Bill through the legislature, they had succeeded in their designs of abolishing the private schools, they were in for a big disappointment. Nothing has irked them so greatly as the unconscionably long time the Bill has taken to get the President's assent.

Even now they have been making frantic efforts and Mr. Namboodiripad has been in Delhi to expedite matters. Having given out previously that the President's assent had been all but obtained, the Communists now find themselves in the strange predicament of having to hold demonstrations against the delay.

They still, however, have not given up their tactics of clouding public opinion and are proclaiming loudly that the Education Bill does not militate against the Constitution and that they have incorporated in the amended bill, all the changes suggested by the Centre. To this Mr. Nehru has replied that though some of the changes suggested by the Centre have been made, some have not been made, e.g. that of circulating the bill for public opinion, and that the bill has been sent to the Supreme Court so that once the Court has given its opinion, all possibility of subsequent

litigation might be entirely avoided.

It was the first time Mr. Nehru has ever spoken publicly about the bill and it was good to see him come out against it. Mr. Namboodiripad's reply to Mr. Nehru has been unconvincing. He has said that all the changes bearing on the Constitution have been made. But if so, why does the bill still show itself so flagrantly unconstitutional? Why are minorities prevented from educating their children in the schools they want and why should such schools be discriminated against in regard to Government grant? All these matters are provided for in the Constitution.

Then again Mr. Namboodiripad says that even if the Education Bill had been taken by the private body to the Supreme Court, the Kerala Government was capable of defending itself. Even if it was, Mr. Nehru was not merely seeing to the interests of the Kerala Government, he was also thinking about the interests of the minorities, when he made that statement.

The Reds are nothing if not ingenious: they can turn and twist and shift their ground to confuse those who are not well conversant with their devious ways. Consider how the

Kerala Ministers are now going over the length and breadth of India, telling their ignorant audiences how the opposition in Kerala is bent upon employing undemocratic methods to oust the Communist Government there.

It would appear that the people of Kerala have seen enough of Communist ways of governing to be influenced by the double talk of their present rulers. Hence, the latter have started appealing to public opinion outside Kerala and one may be sure that the real facts about the situation in Kerala are sought to be suppressed or to be twisted.

Unlike the Chief Ministers of other states, the Chief Minister of Kerala very now and then undertakes a trip to New Delhi to interview Mr. Nehru or some other Union Minister, there-

by creating the impression that he is very solicitous to have the blessings of the Centre on whatever he and his colleagues do in Kerala. Lately, he gave a well-attended press conference in New Delhi in which he accused the opposition of making life insecure not only for the Red leaders but also for the members of the Red labor unions.

There are influential non-Communist bodies and individuals in India who are inclined to put the best possible interpretation upon Communist words and actions and there can be no doubt that the strategy of the Kerala Reds, baulked in their own State, is to win the sympathy and support of these elements. With two by-elections pending, the Kerala Reds are moving might and main to brand their opponents as the real villains of the piece.

The Ceylon Messenger

Betrayal of Parental Duties?

WE make no apology in returning to the subject of the family once again, vital as it is to Christian living and to the nation as a whole.

Mr. J. Edgar Hoover, the Director of the United States Federal Bureau of Investigation, who no doubt is an expert on crime and its causes, has this observation to make:

"We must return to the days when family life was simple and sincere. We must return to the beautiful, refreshing custom of family prayer. The family that kneels together in common prayer builds a fortress against the angry waves of evil and temptation. I am convinced that evil in the world will be reduced to the realm of insignificance, if families return to daily prayer."

This is really the crux of the problem confronting Ceylon today: "to build a fortress against the angry waves of evil and temptation" to preserve the citadel of family life. For in our own country, as in so many others, the forces of disintegration are at work and the family is in peril. Divorce has been gathering momentum, and persons who should know better insist that it be made even easier and simpler than it is now; family planning, that euphemism for birth control, has been accepted as governmental policy; and the forces of secularism are so strong that loyalty of children to parents, and of husband to wife and vice-versa seem to be receding into the background. Looking around at family life, one

shudders for the future of our country.

We feel sure that any person with a sense of judgment would agree with us that the sacred institution of family life is indeed in dire peril in Ceylon today, and that we Catholics have a tremendous responsibility in this regard. To those who are still of the household of the lovers of God, we would wish to make a few suggestions.

Family prayer, of course, is a necessity, however much the cinema, the carnival and the night club may have invaded the home. But this phrase family prayer means very much more than a few prayers recited together. We would suggest that the beautiful old custom of the family assisting at Mass together, approaching the Eucharist together, and even partaking (as far as is possible) in Catholic Action together, be made a priority.

On the contrary, however, we sometimes see those who are so immersed in activity (however good it be) that tends to break up the home; we see those who approach the sacraments frequently, but doing so as individuals and not as members of the family; we see those who are so full of a sense of duty and so dedicated to their work, that home and family are neglected. These may all be praiseworthy occupations; but if engaged in to the detriment of the family and to excess, one would hardly be excused from intemperance.

The chief point we would wish to make is that parents should realize that it is they who are the prime factors; that it is they who have the prior obligation; that it is they who have to form their children and keep

the spiritual temperature high. By stretch of the imagination can they pass this responsibility on to the school, expect teachers to discharge what is their own obligation, and then proceed to heap blame and censure on them if the children turn out to be "problem children."

Parents, we feel, are neglectful of what is their duty; much too often they imagine that once they have placed a child in a school, their obligation ceases; and far too easily they shirk a responsibility which God has placed on them.

We refuse to accept the present substitute of school for parents; in fact, it is precisely this, that is at the root of our leakage and all the rest of the depressing problems. For the school cannot and must not be allowed to take the place of the parents. It has done so, and good parents and slack ones have been encouraged to leave their children's religious training to the teachers; and the result are what they had to be. For the parents have suffered an eclipse at this age.

Parents who pass on a "difficult" child to a school, and then rest quietly and complacently about their own duties, have only themselves to blame if the child continues to be a failure. This is a gross betrayal of parental duty. The school can and will do all that is possible. But the maximum that can be done in school, is little in comparison with the home.

Children whose religion is rooted in their homes will themselves grow up good Catholics, and in their turn found holy families, while the indifferent and faithless and unchristian families will grow less and disappear.

Today, more than ever before, " "

that is not with Me is against Me." Today, we will either be holy or be lost. There is no middle way. Christian family life must be at its best, and society is to be reformed and the

Church to be a vivifying influence. For this, we need a vast outpouring of grace, so that, strengthened in our faith, we may serve Him without fear, in holiness and in justice all our days.

Philippines Catholic Sentinel

On Nationalization

THE word nationalization has a peculiar meaning in the Philippines. Properly speaking to nationalize means to bring under the control or ownership of the state. Thus to nationalize an industry would mean that the government would take over the industry, take it out of private hands.

In the Philippines, however, the term has been used by lawmakers in the sense of to "Filipinize" — to bring under the control or ownership of Filipino nationals.

Thus when Senator Lim announced that he would file a bill to "nationalize" private schools, many people thought he meant that the government would take over the private schools. What he meant, was that the heads of the schools should be Filipinos.

Now nationalization in this sense is being proposed as the solution to a variety of our country's ills. In his press conference last week President Garcia said he was not prepared to consider nationalizing the rice industry, but he said "I hope I will not

be forced to do so." During the current sessions of Congress, we shall not be surprised if a number of "nationalization" measures come up.

The desire to have our own people do things for themselves is a legitimate aspiration. The question is whether this aspiration can always be realized satisfactorily through legislation.

You cannot have your cake and eat it too. We want foreign capital and know-how to come in and help us develop our natural resources, but at the same time we scare them off by the too easy manner with which some of our legislators propose measures to nationalize our institutions.

We know we are not self-sufficient. Laws do not automatically make us so. We must give ourselves time for learning and for growth, and there is a point beyond which natural growth cannot be hastened by a statute.

Let's go easy on nationalization. We shall be surer of ourselves if we come to our own the natural way.

Hong Kong Sunday Examiner

The Martyred Church of China

IN recent months the unremitting persecution of the Church in China has risen to a new height of fury, as

the Communist Party tries by every diabolical means at its disposal to stamp out true religion. Now, that

practically all foreign missionaries have been expelled, the full force of the attack is borne by the native Catholics and especially by the priests. These have been gathered together in various centers; Mukden, Fukien, Kweiyang, etc., for intensive indoctrination, directed at implementing the decrees of Peking for the setting up of a 'Progressive Church'.

The reports we have received, make it clear that the immediate objective of the present drive is to isolate the faithful of China from the Holy See. The Vatican is attacked as anti-Soviet and anti-Communist, and the priests are urged to denounce all connection with the Vicar of Christ.

Even these Communist reports admit that everywhere priests have stood up heroically to vindicate the rights of the Church, to confess their loyalty to the Holy See, and to condemn the 'Progressive Church' — which appears to have secured few adherents — as schismatic. This has not been a matter of a short, sharp ordeal: we are told in the reports that meetings in Fukien went on for thirty-eight days and in Szechuan for fifty days.

Now, they have started in South China and the priests nearest to us, well-known to many of us, have been arrested and dragged to these meetings and are being subjected to this long drawn out browbeating.

What the outcome of all this will

be, we cannot tell. Not, we know, the apostasy of these faithful souls but, perhaps their martyrdom; at the least long years in prison or labor in the slave-gangs. Many, if not most of the priests have already suffered imprisonment or been sent to forced labor. Our Lord is asking them, for true members, to suffer still more.

A few have managed to send only verbal messages, and the tenor of them is this: *Pray for us*. We, as the whole Church with us, then, must pray for them. Indeed, it makes us ashamed when we think that those who have been found worthy to suffer so much, while we live in peace and comfort. They, harassed day and night are not even allowed to pray; we must pray for them without ceasing. They are suffering mental as well as physical torture; are we to shrink from fasting? These priests cannot offer the Holy Sacrifice of the Mass; let us offer it on their behalf.

The Church in Hong Kong has been growing phenomenally in recent years. Are we so foolish as to think that it is our own efforts that have made it grow? It is growing because it is part of this martyred Church of China which is drawing down the grace of God upon the Chinese people. It would ill become us now to forget that we do belong to the Church in China; it would be base ingratitude if we failed to give these holy souls the prayers for which they ask.

Philippine Baguio-Mountain News

The 'Democratic' Rights

ALL too frequently today, persons in positions of influence and authority refer in speech and writing,

to "the democratic rights of men." It is a phrase commonly used to describe what the people behind the Iron

Curtain and the poor serfs of the Soviet have lost. What is actually meant is the God-given rights of man. This is no small matter.

It is of elemental importance if one is really concerned with the establishment of a just and lasting peace. If the misstatement is made deliberately, with a tinge of malice, it is a form of sabotage — so far as real peace is concerned. If the misstatement is made through ignorance, as it frequently is, it brings one to the discouraging realization of the enormous work that lies ahead to restore the human being to his rightful dignity.

If one says a man is free to do this or that, because it is one of his "democratic rights," the individual is left in a precarious position. He has no rights as an individual. He has these rights because he lives in a democracy. If he does not live in a democracy, he might not be considered as having these rights.

Then, too, it seems that today we have all sorts of democracies that do not give all the rights, or the same rights, as do some other countries that are called democracies. And yet, we hear very little public debate as to whether such "rights" should be granted in the former democracy because they are allowed in the latter, or that they should not be allowed in the latter because they are not countenanced in the former. It is all very relative, and in time one could come to regard a human being in one country as being less as a personality than a human being in another country.

The appalling possibilities of this confusion become clearer when one sees the — only occasionally now, it is true — reference to Soviet Russia as "one of the democracies." Of

course, the main objection to speaking of "the democratic rights" of man is that these are not rights conferred by a democracy or enjoyed only because one is a citizen of a democracy.

There are certain rights which a man has because he is a human being. They derive from God. They are rights which a State cannot confer or take away. A State may prevent a man from exercising his God-given rights, but the man still has his rights.

It may be asked: what good does it do to argue about whether the rights a man has are God-given or State-given, if the State can prevent his exercising them in any event?

The answer is, of course, that it makes a great deal of difference. A State may prevent men from enjoying their God-given rights, but it cannot take those rights away. If the State had conferred these rights, it could take them away, and men would have no right to them at all, or ever again.

One's neighbor may temporarily prevent one from entering into a house which one owns, but the house is the individual's. If the neighbor has loaned one the house, and decided to prevent one's entering it any more, the individual has neither the right nor the hope of living in that house again. Many men speak of "the democratic rights of man" because they do not know God, and therefore cannot conceive of the God-given rights of man.

This mistake is made honestly, but it is nonetheless dangerous. To deny that man has certain inalienable rights because he is a human being, and to say he has these rights only because his government confers them upon him, is to start on the path to totalitarianism.

NOTES AND INFORMATION

Protestant Mission Group Votes Study of Catholicism In Lands Where It Predominates

THE International Missionary Council, which groups together Protestant mission boards of the western world and church councils in "mission" countries, has called for a study of the Roman Catholic Church in countries where it is the dominant religion.

The IMC move was made during its first assembly in Africa, which drew representatives from forty countries to this new capital.

Main issue of the 12-day meeting was integration of the IMC, which was founded in 1921, with the younger World Council of Churches. Although a plan for integration had been worked out by a joint committee of the two groups and there was considerable support for it in the assembly here, the plan was strongly opposed by member councils in Africa and Latin America.

The latter groups, which have strong representation from the so-

called pentecostal sects, objected what they called the "superorganization" of the World Council Churches. After heated debate, however, the assembly vote to accept the idea of integration "in principle" and to refer the matter to its member councils.

Approval of the future study of the Catholic Church — a parallel study to one decided on by the central committee of the World Council at its meeting in Connecticut last summer — was given as part of an overall study relating to the "problem of communication and evangelization as well as religious liberty."

A four-million-dollar theological education fund was established by the assembly for use in training indigenous clergy in Africa, Asia and Latin America. Half of the fund was contributed by John D. Rockefeller Jr., American philanthropist, and the other half by eight Protestant mission bodies in the United States.

Columbans Number 940 In 39 Years

THE Columban Fathers' foreign mission society has grown to a membership of 940 in the 39 years since it was founded, according to the 1958 Columban directory just issued.

Founded in 1918 by the late Bishop Edward J. Galvin for work in China,

the society is devoted exclusively to foreign mission work. It has taken mission fields in Korea, Japan, the Philippines, Burma, Fiji Islands and South America.

There are 695 priests in the society. Eight Columban Fathers have been elevated to the episcopacy.

Holy Father Composes New Prayer for Catholic Teachers

THE following prayer, published in the Vatican City newspaper *Osservatore Romano*, was composed by His Holiness Pope Pius XII for Catholic teachers:

"O Word Incarnate, Teacher of teachers, Our most amiable Jesus, who who designed to come into the world to show men the way to heaven by Your infinite wisdom and inexhaustible goodness, in Your kindness hear the humble supplications of those who, following in Your footsteps, would be Catholic teachers worthy of the name, showing to souls the sure paths that lead to You and through You to eternal happiness.

"Give us light, not only to avoid the snares and pitfalls of error, but so that we may penetrate truth, especially in those things where Your divine simplicity is reflected, so that we may acquire that light of clarity which, that which is the most essential becomes the most simple, and therefore the most adapted to the intelligence even of children. Visit us with the help of Your creative spirit, that we may be able to teach the doctrines of the Faith properly, as we have received the mandate to do.

"Give us virtue, that we may adapt ourselves to the yet immature minds of those who follow us, to encourage their fresh and beautiful energies, to understand their defects

and to support their restlessness. Give us the grace to make ourselves small without abandoning our position of duty, in imitation of You, O Lord, who made Yourself as one of us without leaving the most high throne of Your divinity.

"But above all, fill us with Your spirit of love: love for You, only and good Master, that we may immolate ourselves in Your holy service; love for our profession, that we may see it as a most noble vocation and not as a common employment; love for our sanctification, as the principal source of our labor and our apostolate; love for truth, so that we may never deliberately depart from it; love for souls, which we must mold and model to the true and the good; love for our students, to make them exemplary citizens and faithful sons of the Church; love for our beloved youth and children, with true paternal feelings, more elevated, more conscious and more pure in its natural simplicity.

"And you, most holy Mother, under whose loving care the young Jesus grew in wisdom and grace, be our intercessor before your divine Son, and obtain for us the abundance of heavenly graces, to the end that our work may redound to His honor and glory, who with the Father and the Holy Spirit, lives and reigns for ever and ever. Amen."

New Red Attacks on Religion Seen Proof Kremlin Bid To Vatican Was Simply Propaganda

RADIO Moscow's new violent attacks on religion are a clear sign that the recent Kremlin proposal for Soviet-Vatican relations was a pure

propaganda move, according to the central news agency of Italian Catholic Action.

The agency, which releases editorial

comment as well as news, noted that the attacks came only a few days after Soviet Foreign Minister Andrei Gromyko suggested to a visiting Italian delegation that the Soviet Union was ready to consider entering into relations with the Vatican.

The Moscow broadcast termed religion "a powerful weapon in the hands of exploiters." Stressing the "essentially primitive" character of religious rites, it added that "in ancient times men at least had the excuse of being ignorant in matters of natural phenomena, but today religion is nothing more than a weapon in the hands of capitalists."

The agency quoted the Moscow radio as saying that the expression 'love one another' really means that

workers must love capitalists, that by opposing them they re-asserted against the divine order. The broadcast also condemned prayer, saying that it constitutes "a means of enslaving workers and making them accept the heavy yoke of bondage."

A recent issue of the Soviet Communist youth league daily, *Komsomolskaya Pravda*, was seen here as bringing out the Catholic Action agency's assertion. As part of its steady campaign for atheism, *Komsomolskaya Pravda* said that the Dead Sea Scrolls have proven that "Christ was a myth." The paper quoted at length from the opinions expressed by Soviet scientists on the manuscripts that have been uncovered during the past decade in the neighborhood of the Dead Sea.

St. Pius X Named Patron of Swiss Mission Society

HIS Holiness Pope Pius XII has named St. Pius X patron of the Swiss Society of Foreign Missions of Bethlehem.

St. Pius X had shown great interest in the work of the society, which has

missions in Southern Rhodesia, Japan, Taiwan, Colombia and the United States.

The congregation of priests was founded in 1895 by Father Pierre Barral, S.M.B.

Work And Fields of Activity of The International Catholic Auxiliaries

THE International Catholic Auxiliaries which was founded in 1937 by the late Miss Yvonne Poncelet and the Reverend Abbe Boland, today numbers 200. The International Catholic Auxiliaries is a diocesan society dependent upon His Eminence the Cardinal Archbishop of Malines and the Sacred Congregation "de Propaganda Fide" which gave it official authorization in 1947. Its members bind themselves by a promise to serve the Church.

The society's promise includes obedience to the Superior of the Society and to Ecclesiastical Authority and practical poverty according to the level of life in the milieu in which they work.

Members of the Society come from twenty different countries with large representations from Belgium, France, Italy, Germany, Canada, Vietnam, Japan, Korea and Taiwan. A hundred members are now working in

East: India, Taiwan, Korea and Vietnam. Soon they will also be in Japan.

Other members are working in the Far East in Jordan, Syria and Lebanon; in the Belgian Congo

and Ruanda in Africa; and in Brussels and Paris in Europe.

They have recently opened centers in Rome; and the United States where several teams in Chicago work with foreign students.

Vatican Has Permanent Representatives In Ten International Organizations

THE Holy See has established permanent representatives with ten international organizations.

Among them are three Americans, two of them priests and the other a layman.

A list of the organizations to which His Holiness Pope Pius has sent an official representative is contained in the 1958 edition of the *Annuario Pontificio*, official Vatican yearbook. The chapter devoted to international participation of the Holy See is an innovation which has never been included in the reference work before.

The international organizations listed are: the International Agency for the Peaceful Use of Atomic Energy, United Nations Fund for Refugees (UNREF), United Nations Food and Agricultural Organization (FAO), United Nations Educational, Scientific and Cultural Organization (UNESCO); International Institute for the Unification of Private Law,

International Committee of Military Medicine and Pharmacy, International Committee of Paleography, International Committee on the History of Art, International Committee of Historical Sciences and Permanent Council of the International Congress of Science, Anthropology and Ethnology.

Americans representing the Holy See at these international organizations include Father Theodore Hesburgh, president of the University of Notre Dame, and Frank Folsom, former chairman of the board of RCA. Both are delegates to the International Agency for the Peaceful Use of Atomic Energy. Msgr. Luigi G. Ligutti, executive director of the National Catholic Rural Life Conference, is one of two Vatican representatives to FAO.

Representing the Holy See at the International Institute for the Unification of Private Law is the Pope's nephew, Prince Carlo Pacelli.

Books For Missions Pledged By Libraries

PLEDGES to give from 100 to 1,000 volumes each have been made by forty-eight Catholic college and university libraries to start a nationwide campaign to provide books for foreign missions.

The campaign is sponsored by the

national office of the Society for the Propagation of the Faith and the Catholic Library Association.

Eugene P. Willging, director of libraries of the Catholic University of America here, said the initial library pledges came from twenty of the

forty-eight state. The books will be sent to foreign mission areas to fill repeated requests for worthwhile literature, Mr. Willging said.

Problems Facing Catholic Schools In Mission Areas Are Described At Meeting

NATIONALISM and the growing impact of Western technology have been cited as the two major problems facing Catholic education in missionary areas.

A discussion of these problems was the highlight of Fordham University's sixth annual Conference of Mission Specialists. The overall theme of the two-day conference was "The Role of the Catholic Educator in the Mission World." Fourteen papers, dealing with Catholic education in every part of the world, were read by participating missionaries.

Father Herman J. D'Souza, a former teacher in the Indian State of Bombay and now serving with Bishop Fulton J. Sheen, national director of the Society for the Propagation of the Faith, described the difficulties of Catholic education in India.

There, he said, Catholic colleges are permitted only two hours of religious instruction each week. Hindu students attending these schools receive two hours of instruction in moral science and ethical philosophy.

Other papers cited the growing demand in Moslem countries that Moslem students attending Catholic schools be taught the Koran. Almost all mentioned the rapid changes taking place in missionary countries in the fields of government and economics.

Governments are playing an ever-increasing role in selecting the curriculums for schools, the missionaries stated. In some instances, it was felt,

this might lead to more financial aid to Catholic schools and a consequent improvement in standards. However, the majority felt that government influence on education had become "restrictive" and "confining."

People in the so-called backward countries, it was stated, are reaching out for much more than was dreamed of by their parents. This demand applies equally to education and material goods, it was said.

Almost all of the reports mentioned the growing importance of the lay teacher in the missionary countries. In many of these areas, lay teachers outnumber the Religious. However, the missionaries declared that it was necessary to increase the salaries of these lay teachers and to improve their "intellectual" and "motivational" development.

Many lay teachers, it was reported, because of poor salaries and lack of prestige, occupy teaching positions only until such times as they can find something better.

Other reports cited the difficulty of starting Catholic schools in Latin America for members of the lower classes. Lack of money and the undeveloped "social-consciousness" of the ruling classes, were mentioned as contributing factors.

The fifty delegates to the conference, which included representatives of several lay missionary organizations, were greeted by Jesuit Father Edward F. Clark, academic vice-president of Fordham.

Chinese Students Overseas Represent Apostolate for Catholics

THE future development of the Catholic Church in Taiwan can be aided considerably if the Chinese students who are now studying in American Universities are given a chance to see the Catholic Church in its true light, a *Fides* survey reports.

There are at present about 6,000 Chinese students, mostly teachers and engineers, enrolled in educational institutions of the United States. Many of these will be governmental and industrial leaders of Free China. Their attitude toward Catholicism in their homeland, to which most of them will return in two years, is being formed now. If the Catholics of the United States are encouraged to present the Catholic Church in its true light to these students, the Church in Taiwan will be highly respected by these future leaders.

Bishop Joseph vanden Biesen W.F. of Northern Rhodesia has spoken of a similar situation in England relative to African students in that country. "There is a terrible lack of organization," he wrote, "on the part of the Catholic Church to care for university students. . . They are received by others who are very often indoctrinated with communism. And they (Communists) find houses for Africans, they receive them into their families, they go out with them and they are happy with them. Slowly the Africans are taken over. Of course it is all a gradual scheme."

Protestant Churches in America have been taking advantage of this chance: they entertain Chinese students in their homes, they introduce them into Protestant Churches and organizations and in general make

them feel welcome. So far Catholic efforts in this matter have been quite limited. Newman Club chaplains are doing fine work but they are too few and they are overworked.

There is also the good work that is being done by such organizations as the International Students Center at 370 Riverside Drive in New York City and by VISA (Volunteer International Student Associations) 69 Washington Square S., New York City, and by Crossroads Student Center at 5621 Blackstone Avenue, Chicago, and by the important N.C.W.C. Foreign Visitors Office at 1312 Massachusetts Avenue N.W. in Washington D.C. Any one of these can supply the inquirer with other addresses and more information.

The real need today is for more lay Catholics to help in this work. Many Catholics would be able to open their houses to Chinese students for a weekend or for a dinner or a social evening. They could invite these students to Catholic Universities, to hospitals and social welfare organizations according to the interests of the particular person in question.

It is a fact that some of these Chinese students return to Taiwan after having spent one, two and three years in the United States, without ever having heard of the existence of the Church there. Others have heard of the Catholic Church but because they have also heard of so many Protestant denominations their knowledge as to the place of the Catholic Church is very vague.

It seems that there is much that could be done for Chinese students

in the line of scholarships to Catholic universities and colleges not only for studies in political, social and exact science but also in communication

arts to prepare writers, radio commentators, journalists, scenario writers and also experts in the various fields of television.

Discrimination Against Religion By Governments Condemned At U.N. By Catholic Representatives

THE suppression of all religion "by the state in the name of a given philosophy, a religious or anti-religious as the case may be . . . constitutes the most serious discrimination of our time."

This statement was made by Edward Kirchner to a United Nations subcommission studying religious discrimination. Mr. Kirchner spoke as a representative of Pax Romana, international organization of Catholic students and intellectuals.

Mr. Kirchner condemned the state's invasion of the rightful domain of religion for the purpose of destroying it. He called such an invasion "a discriminatory evil of the first magnitude" against which protesting believers are comparatively helpless.

He called for a study of these evils not only as examples of discrimination, but also as violations of fundamental human rights.

Speaking before the same subcommission as the representative of the International Catholic Child Bureau, Capuchin Father Jules Gagnon of Quebec, Canada, noted the essential conditions for such a study.

They include, he said, "explicit recognition of the belief of the great majority of mankind that the Creator and Master of the Universe is the prime source of the rights and duties not only of himself but of civil and

religious powers."

Each of the latter, Father Gagnon said, "has its own sphere of action and both . . . have the obligation to cooperate in mixed questions of social implications in a spirit of justice. The assumption that the state or the government is the final arbiter of the social implications of religion, thus ignoring the rights and competence of religious authority, is in itself a form of discrimination, he said.

The need to define and emphasize the nature of religion and to distinguish it from other "beliefs" in the study was also stated not only by the Agudas Israel, an Orthodox Jewish organization, but by several members of the subcommission. Judge Theodore Spaulding of Philadelphia, acting in the YMCA there declared: "there is any system directed toward the destruction of religion or religious belief, it could hardly be considered other than anti-religious and would not fall within the scope of religion."

The 12-member "expert" U.N. Subcommission on Prevention of Discrimination and Protection of Minorities has just finished a preliminary consideration of the draft report on discrimination in religious rights and practices prepared by Mr. A. Krishnaswami of India. Mr. Krishnaswami, a member of the Indian Parliament, was congratulated by Father Gagnon and Mr. Kirchner on his recognition of the

extremely complex and delicate nature of the subject, which involves the sacred beliefs of so many millions of people in the world. The study covers such matters as Church-state relations and the dissemination of religion.

The subcommission has expressed the hope that the study will be up for real discussion next year. It is based on material from governments, non-governmental organizations and writings of "recognized experts."

Some thirty non-governmental organizations have thus far submitted material, including four international Catholic organizations, four Protestant, eight Jewish groups and such organizations as the American Civil Liberties Union, the Committee on Cooperation in Latin America, the International Confederation of Free Trade Unions and the Missionary Union.

This material is compiled first into "country studies," each of which is subject to review by the government of the country in question. Much of the subcommission discussion concerned the recommendation that these country studies should be published along with the study itself. The latter, in its preliminary form at least, concerns itself with generalities and "principles," giving relatively few examples of "discrimination."

Strongly opposing the publication of such country studies were Mr. A. Fomin, Mr. Ketrynski and Mr. A. Roy, Russian, Polish and Haitian members respectively of the subcommission. The U.N. Secretariat likewise indicated that widespread publication of these country studies would be too expensive, but that they could be made available as mimeographed "working papers" to the members of the subcommission.

Pope's Mission Intentions for 1958 Stress The Church in Asia, Africa

THE work of the Church in Asia and Africa figures largely in the list of monthly mission intentions of His Holiness Pope Pius XII for 1958.

Nine of the twelve mission intentions, released by the Sacred Congregation for the Propagation of the Faith, concentrate on such topics as the Church in Ceylon, the need for social justice in certain African cities, and students in Asia and Africa.

The complete list follows:

January — Conversion of Japan.
February — The Faith in China.
March — A Christian Indonesia.

April — The Church in Ceylon.

May — Christianity in India.

June — Peace in the Middle East.

July — Social justice in African cities.

August — The Church in Nigeria.

September — College students in Asia and Africa.

October — The Pontifical Society of St. Peter the Apostle (an international organization dedicated to the fostering of native vocations in the Church's mission areas).

November — Catholic men in Latin America.

December — The Church on Taiwan.

Book Reviews

Martires Seglares

Laymen Martyrs of Communist China.

By Eusebius Arnaiz C.S.S.R. 372 pp.

Laymen Martyrs of Communist China is the first of seven volumes devoted to the persecution and death of Catholic Bishops, priests, religious and laity under the present Communist regime of Red China.

In this first volume are recorded the biographies of twenty-three Chinese laymen, all martyrs for the Faith. Among them are Dr. Joachim Ly, who became the protomartyr or the Legion of Mary in China when he was put to death on May 21, 1957, for refusing to make accusations against his bishop.

Dr. Peter Tang, a new convert and voluntary catechist was put to death for refusing to join the "Patriotic Church, while Tung Fu Tse, who had been excommunicated *nominatim* for working with the Communists, later recanted and received the last sacraments when he became seriously ill. The infuriated Communists had him dragged from his bed and executed in front of the Church. He died reciting the Hail Mary before the assembled Catholics of his village.

The lives of these and many other heroic martyrs of China are faithfully

recorded and documented by Father Arnaiz. After each chapter are listed the names of the missionaries from whom the author obtained firsthand information, and eyewitness accounts concerning these martyrs for the Faith.

The writing and publishing of these well-documented stories are being done by Father Arnaiz, an experienced China missionary at the request of Archbishop Riberi, Papal Internuncio to China. The entire series will provide an invaluable historical testimony of the Church's finest hour in China.

Les Eglises de Couleur

By Bernard de Vaulx. 155 pp. Paris: A. Fayard 1957. 440 francs.

This small volume on the Church in mission lands is the work of a distinguished French layman. Despite its small bulk, the work is full of vital information and shows the author's fine command of his source material.

The book describes the establishment of the Church in China, Japan, India, Africa and many other lands with especial attention shown to the formation of the national clergy in those countries. The author discusses briefly but lucidly the effects on the Church of anti-colonialism everywhere and of the rise of communism in China. Of value to all missionaries.

Introducing Buddhism

Kenneth Scott Latourette. 64 pp. Friendship. 1956. 60 cents.

One of the best-known and most respected Protestant authorities on the subject of the Christian missions has prepared this brief but skillful survey of Buddhism — a religion professed by millions of Asians today.

The author takes the reader from the time of Gautama, the Buddha or Enlightened One, to the present day. He shows how Buddhism sprang from the personal experiences of its founder in India long ago. Over the centuries, the faith has altered its teachings to meet the needs of other lands.

Reviews in Brief

The Two Crosses

Hiroji Nakao. 84 pp. Academy Library Guild. 1956. Unpriced.

Printed in Japan in rather halting English, this curious but sincere work is dedicated to the conversion of Japan. It tells how, after the crash of an American bomber near a remote Japanese village during World War II, the spirit of Christianity so touched the hearts of the villagers that all of them, some 500 persons, came into the Catholic Church.

The Printer of Malgudi

R.K. Narayan. 276 pp. Michigan State. 1957. US \$3.50.

This humorous novel of modern India takes place in the mythical town of Malgudi. The author pokes gentle fun at a printer, the editor of the local

newspaper and their friends who live in a dream world all their own. It is a worthwhile portrait of life in India today and contains some valuable clues regarding Indian psychology.

Mountains of Peace:

The Spirit of St. Benedict.

By H. Van Straelen. 447 pp. Herder Agency, Tokyo. 1956. 600 yen.

A Japanese language tribute to St. Benedict, the founder of Western monasticism, especially designed for Japanese readers. Illustrated by attractive photographs of Benedictine monks and their institutions in many lands around the world.

The Story of Mary Liu

By Edward Hunter. 248 pp. Farrar, Straus & Cudahy. 1957. US \$4 00.

Mary Liu is a Chinese Protestant girl from Shanghai who, despite grave physical handicaps, kept her integrity through Communist brainwashing. Her story throws interesting light on the methods used by the Communists to destroy Christianity in China.

The Gandhi Reader

Edited by Homer A. Jack. 532 pp. Indiana University, 1956. US \$7.50.

Important writings by and about Mahatma Gandhi, carefully selected and well documented with helpful introductory paragraphs by the author. This is a stimulating, illuminating book about the founder of modern India, the man who was able to combine political wisdom with deep religious mysticism.

Mission Chronicle

BURMA

MARYLAND PROVINCE SENDS 8 JESUITS TO STAFF FIRST BURMESE SEMINARY

WASHINGTON — Eight Jesuits have left here for Rangoon, Burma, where they will staff that nation's first major seminary. They will be the first members of their order to enter Burma as missionaries.

The eight — five priests and three scholastics—studied the Burmese language and culture at Georgetown University.

Members of the group are Father Joseph F. Murphy, former rector of Woodstock (Md.) College; Father Edward J. Farren, Philadelphia, former director of the Jesuit mission bureau of the Maryland province and editor of the magazine, *Jesuit*; Father Sigmund J. Laschenski, Father Eugene P. McCreesh, and Thomas E. Peacock, a scholastic, all of Philadelphia; Father John J. Keenan of New York, Frank Fischer, a scholastic, of Endicott, N.Y., and Louis E. Niznik, a scholastic, of Annapolis, Md.

At the request of the Burmese Hierarchy, the Holy See asked the Jesuit's Maryland province to furnish a staff for the new major seminary in the Rangoon diocese, which will serve all of Burma.

The Jesuits will be the sixth Catholic missionary order to enter the Burma

mission field. Already there are the Paris Foreign Missioners, the Society of Sts. Peter and Paul, the Columbian Fathers, the La Salette Fathers and the Christian Brothers.

CEYLON

PLAY BASED ON LIFE OF INDIAN PRIEST, THE APOSTLE OF CEYLON, GIVEN IN ROM BY ORATORIAN

ROME — A play based on the life of a saintly Indian priest who worked heroically to spread Christianity in Ceylon was presented here under the sponsorship of the Oratorians of Philip Neri.

The play, "Samma Swami," was written by Guido Guarda. Samma Swami means "Angelic Father," and is the popular Indian name given to Father Joseph Vaz, known to Catholics in the Orient as the Apostle of Ceylon. The play was presented to familiarize people of the West with the life of the priest whose cause canonization is soon to be introduced here for the second time.

His Eminence Celso Cardinal Callini, Chancellor of the Holy Roman Church, and other officials of Church and state were among those who attended the premier.

Father Vaz was born near Goa, 1651. His parents were Christians

Brahman caste, the highest social class of India. He studied first at the Jesuit College and later at the College of St. Thomas Aquinas in Goa. He was ordained in 1676.

His popularity as a preacher and professor led to his appointment as superior of the mission in the Kanara region of southern India, a post which he held for three years. After his return to Goa, he joined the Oratorians of St. Philip Neri, who had only recently been established there, and shortly thereafter was made superior. But he had heard of the oppression of the Church in Ceylon and he longed to go there to help to remedy the situation.

He was given permission to go to Ceylon in 1686. The predominant religion of the island was Buddhism. It is today.

In 1518 a number of Franciscan missionaries under the protection of the Portuguese government had arrived in Ceylon and converted thousands. Among the early converts was Prince Dharmapala who later reigned as a Christian king over the Mahalese portion of the island. St. Francis Xavier also visited the island and made many converts.

When the Dutch took over the administration of the island in 1658, they gradually extended their power over the local kings, Catholicism was severely persecuted.

Because of these conditions, Father Vaz was forced to work secretly. At last he discovered a strong Catholic community which had resisted all attempts to suppress it. He worked here for a time reviving and strengthening the spiritual lives of the people. Then, under pressure from the

violently anti-Catholic government, Father Vaz went first to Putlam and then to Kandy, the capital of the independent native state of Kotte.

Denounced at first as a Portuguese spy, Father Vaz was thrown into prison, but he soon won the favor of the King and was allowed to pursue his work in peace.

In 1699 several Oratorians and other priests were sent to help him extend his operations to other parts of Ceylon. In Rome word of his work was received with great favor. Archbishop de Tournon, the papal legate, conceived the idea of erecting Ceylon into a diocese and making Father Vaz its first bishop. But Father Vaz cautioned against any such move, and the idea was abandoned.

In his later years, the priest suffered greatly from ill health. He died at Kandy in 1711.

His Beatification was urged upon the Holy See for the first time in 1737. A number of documents were drawn up and a number of miracles registered, but the non-fulfillment of certain essential formalities led Pope Benedict XIV to cancel the proceedings. However, he ordered that the process be re-instituted as soon as possible.

Proceedings were slow through the 19th century and toward the end of that century the priest's cause was almost laid aside. But in recent years there has been a renewal of activity in his behalf.

Recently the Holy See declared him "Venerable," an initial step toward his beatification.

PRELATE WARNS CEYLON THAT INDEPENDENCE IS THREATENED BY TYRANNY

COLOMBO, Ceylon — Speaking on the 10th anniversary of Ceylon's independence from British rule, Archbishop Thomas B. Cooray, O.M.I., of Colombo said this nation's long-cherished objective of independence is now endangered by the "bonds of intolerance and totalitarian tyranny."

Freedom means more than independence of the state from foreign rule, said the prelate. It runs the grave risk of extinction if it is not tempered by "tolerance and respect for the just claim of others."

After winning one's right over the might of foreign domination, one may tend to crush the rights of others under the might of majority rule, he said and added: "Has Ceylon escaped this danger?"

Archbishop Cooray's message comes after a series of events in Ceylon which have been commonly regarded as disturbing the confidence of minority groups, primarily the Catholic and Christian communities.

These include a widely discussed proposal which asks the government to nationalize the nation's Catholic schools. In the wake of this proposal allegations have been made against the Church in Ceylon. Some Buddhist leaders — whose followers number more than 60 per cent of the population — have branded Church authorities as "foreign agents."

"The rulers must not only be sensitive to the increase of their rights to honor and position, but they must also have the courage to do their duty to mete out justice and fair play to

everyone without distinction," said Archbishop Cooray.

"Politicians must be keen not only on their right to power and prestige but also on their duty to avoid falsehood, deception, thuggery. Citizens must be aware not only of the validity of their own claims, but also of the duty to respect the just claims of others."

WILL PETITION FEAST OF ST. BERNADETTE BE EXTENDED TO ENTIRE LATIN RITE

COLOMBO, Ceylon — More than 2,000 letters to Ordinaries of the Latin Rite were sent out by Archbishop Thomas Cooray, O.M.I. of Colombo asking them to subscribe to a petition requesting the Holy See to extend the feast of St. Bernadette to the whole Latin Rite of the Church.

At present, St. Bernadette is mentioned in the Roman Martyrology on April 16, the day she died in 1866. Her feast is celebrated in her native Diocese of Tarbes and Lourdes, however, on February 18.

Latest returns show that more than 500 Bishops have responded to the Archbishop's appeal. Archbishop Cooray explained in his letter that the proposal would "serve as a fitting memorial" to the Lourdes centennial celebrations.

The letters were sent out in French, English, Spanish, Portuguese, German and Latin. The replies will be gathered and presented to His Holiness Pope Pius XII in May during Ceylon's national pilgrimage to Lourdes and Rome.

CHINA

**BISHOP TANG OF CANTON,
TWO PRIESTS, ARRESTED BY
CHINESE COMMUNISTS**

HONG KONG — Bishop Dominic Tang, S.J., Apostolic Administrator of Canton, China, and two of his priests have been arrested and charged with "crimes against the government of Red China."

The arrest was reported here by two Communist newspapers, *Wen Wei Pao* and *Ta Kung Pao*, which described the bishop and his secretary as leaders of a secret organization of anti-revolutionary Chinese Catholics.

Meanwhile, the persecution of the church in other sections of South China has been increased. A message from a priest in that area, received in Hong Kong, relates that many priests have been forced at gun-point to undergo brainwashing.

The news of Bishop Tang's arrest on February 5 confirms reports of eyewitnesses here who have described the intense persecution to which the prelate has been subjected during the past seven weeks.

His arrest came after a series of twenty public denunciation meetings which the 49-year-old Jesuit Bishop had been forced to attend. They began last December 19.

It has been learned here that the Chinese Reds employed apostate Catholic laymen and undercover agents, who are prominent members of the Red-controlled Patriotic Association of Chinese Catholics, to shout accusations against Bishop Tang at these public meetings.

The formal charges placed against him by the Communist government are restatements of the insults and accusations which the short, slightly built Chinese prelate bore in silence during the many fatiguing hours consumed by the public demonstrations organized against him.

According to reports reaching here, these demonstrations lasted from two to four hours and were led by a former headmaster and two teachers of Sacred Heart School in Canton, who hurled extremely virulent charges at the Jesuit Bishop.

Among the "crimes" which the Communist press here said were imputed to the Bishop were:

— Publishing and circulating documents from the Holy See condemning communism and the Patriotic Association of Chinese Catholics.

— Forbidding members of the Legion of Mary to sign a government-prepared document describing the legion as a reactionary organization engaged in espionage for the United States.

— Trying to give help and assistance to American Catholic missionaries imprisoned in Red China. (Two American missionaries remain imprisoned in China. They are Fathers Joseph P. McCormack, M.M., and Cyril Wagner, O.F.M.)

The Communists also denounced Bishop Tang for having praised a Catholic youth who went to prison rather than deny his faith and also for having condemned the public "hate trials" of Chinese landowners.

Arrested with Bishop Tang were his secretary, Father Yen Teh-Keng, and a priest identified only as Father Lee.

A message reaching here from a South China priest, where the anti-Church drive has been intensified, related the following:

"All the other priests and myself, with no exception whatsoever, have been forced (some at gun-point and some tied with ropes) to undergo a course of brainwashing.

"They want us to break off from the Vicar of Christ and they are putting on plenty of pressure, too. We have been here for three weeks, but things are not going to their liking, because every one of us is holding out firmly.

"How long this course will go on nobody can tell — it may keep on for months. But by the grace of God and the prayers of our brethren we will hold out."

It has just been learned here that every priest in Kaying, Kwangtung province, the See city of the late Maryknoll Bishop Francis X. Ford, has been taken to either Swatow or Canton for special indoctrination courses.

This was done after they unanimously refused to cooperate in any way in establishing a Patriotic Association in their diocese.

ANOTHER MEETING OF CHINA'S 'PATRIOTIC CATHOLICS' REPORTED

HONG KONG — It has been learned here that another in a series of congresses of the Patriotic Association of Chinese Catholics was held late in 1957 in Lanchow in Kansu province.

China's Red government has been sponsoring these meetings throughout

the country in order to force segments of the nation's Catholic population into schism from Rome.

Information about the Lanchow meeting was obtained from the Communist newspaper of that northwestern Chinese city, the Kansu Jih Pao.

According to the official story, 1 "priests, Religious and laity" met that city on the Yellow River from November 6 through 22. The meeting was presided over by a committee of eleven persons, including Chai Shou-chung, who was identified as the Vicar Capitular of the Lanchow Archdiocese.

Archbishop Theodor Buddenbrook, S.V.D., of Lanchow was expelled by the Communists and is now living in Siegburg, Germany. Vicar General of the Archdiocese, Msgr. R.P. Lewis has also been expelled.

The first twelve days of the congress the Red newspaper reported, were spent in discussing Red leader Mao Tse-tung's "Correction of internal Contradictions" and the obligation of propagating the spirit of last summer's Peking Catholic congress which established the "Patriotic Association."

During the last days of the congress the association's constitutions were studied and the future development of the organization discussed.

Other items on the agenda were religious policy, the autonomy of the Church, the "unreasonable attitude of the Vatican" toward the Shanghai diocese and its "Vicar Capitular" Father Francis Xavier Chang.

Father Chang, 77, was "elected" by a "council of priests in 1956" to succeed Bishop Ignatius Kung of Shanghai, who was imprisoned by the Chinese Reds.

On March 21, 1956, the Sacred Congregation for the Propagation of the Faith in Rome refused to recognize Father Chang's election and said that Canon 429 applied — the diocese must be administered by the Vicar General or a member of the clergy designated by the Bishop.

Previous meetings of the Patriotic Association have been reported from Chengtu, Szechwan province; Mukden, Manchuria; Foochow, Fukien province, Canton, Swatow and Kaying, all in Kwangtung province.

NUN WHO FLED RED CHINA NINE YEARS AGO WILL RETURN TO WORK AMONG REFUGEES

SANTA CRUZ, Calif.—A missionary nun forced to flee China almost nine years ago after twenty-one years of service will soon be returning to that country.

She is Mother Mary Leola, superior General of the Franciscan Missionary Sisters of Our Lady of Sorrows. She and two Chinese sisters of the community will go to the British crown colony of Hong Kong. They will investigate the possibility of establishing a mission at Kowloon, across the strait from Hong Kong.

If the prospects are good, they will remain in Kowloon and four more members of the community will join them in June.

Mother Leola had to flee the Red persecution in China in 1952. While in the United States, she continued the habits of hard work she had learned during two decades in China, founding St. Clare's Retreat House near this city and establishing the Motherhouse and a new novitiate of the community in Oregon.

Mother Leola said she hopes that some day her community will return to the Chinese mainland. English, she said, is still the most popular foreign language in China. An ability to speak it still commands respect.

She declared she hopes the Kowloon mission will be of service to the many anti-Communist Chinese who have left China.

MISSIONER IS FIRST TO GREET THREE MOTHERS ON RETURN FROM VISITING SONS IN RED CHINA

HONG KONG — A Maryknoll missionary was the first person to greet three American mothers on their arrival here after visiting their imprisoned sons in Red China.

Father Howard Trube, M.M., of New York, a friend of one of the mothers, exchanged greetings with them as they stepped from the car which brought them from the border.

Father Trube was a prisoner of the Chinese Communists before he took up missionary work in Hong Kong.

Mrs. Ruth Redmond of Yonkers, N.Y., looking very tired and pale after her fatiguing trip, grasped Father Trube's hand and expressed her pleasure and gratitude for his having come to meet her.

She told the Maryknoller, in a voice choked with emotion, that she was "hoping and praying that my son, Hugh, will be released."

With Mrs. Redmond were Mrs. Jessie Fecteau of Lynn, Mass., and Mrs. Mary Downey of New Britain, Conn. Their sons, held captive in Red China, are:

— Hugh Redmond, 38, a Shanghai businessman when the Reds took over in 1949, now serving a life sentence in that city on espionage charges.

— Richard Fecteau, 30, serving a 20-year sentence in Peking on charges of having trained and supplied agents in China for the U.S. Central Intelligence Agency.

— John Downey, 27, serving a life sentence in Peking on the same charges as Mr. Fecteau.

William Downey, 25, brother of the imprisoned John Downey, accompanied his mother on the trip. The four Americans spent three weeks on the China mainland.

The three women, showing signs of their emotional strain, told how grateful they were for the opportunity to visit their sons.

"However, it was hard to recross the border knowing that we were leaving our sons behind in prison," said Mrs. Downey with tears in her eyes.

All three mothers entertained the hope that their sons would not be made to serve out their complete sentences. They said they knew that many American missionaries had received long prison sentences or had even been sentenced to death by the Communists, and then were released.

They said they were praying that the same would eventually happen to their sons.

While in Red China, the mothers voiced pleas that their sons would be released, but Premier Chou En-lai replied that he could not consider their appeal.

According to the Premier, the three Americans had "violated Communist Chinese law" and had to be dealt with accordingly.

The mothers reported that they had found their sons in good health and that they requested only some reading matter to occupy their time. The prisoners had called their prison fair, adequate and said they were given opportunity to exercise each day.

While visiting their sons, the mothers said they spent most of the time talking about personal matters, relatives and friends in the United States. They were prevented by "prison regulations" from discussing their sons' cases and sentences. Mr. Redmond said a Chinese official was present at each of her prison visits.

She reported that under conditions laid down by the Communists at the beginning of her visit, she was not allowed to see Father Joseph McCormack, M.M., who is in the same prison as her son.

Nor was she allowed to visit 66-year-old Bishop James E. Walsh, M.M., from Cumberland, Md., executive secretary of the suppressed Catholic Central Bureau, who now is residing in Shanghai.

Father McCormack and Father Cyril Wagner, O.F.M., the last two American missionaries serving prison terms for "espionage" are due to be released June 15 when their prison terms expire.

Mrs. Downey and her son William are members of St. Joseph's parish, New Britain, and the only Catholics in the group, gave this description of their attendance at Mass in Peking on the two Sundays they spent in China:

"We were brought to the cathedral in Peking where we were met by a Chinese priest. He escorted us to the front pew where we heard a Low Mass at 9:30 and then a Solemn Mass which followed immediately. The church was packed with people for the Masses and a large number received Communion. There was no sermon at either of the Masses we attended, but a well-trained choir of children sang during the Low Mass."

Mr. Downey commented that the cathedral was extremely cold. "Even no water in the holy water founts was frozen," he added with a laugh.

In Peking, as in several other large Chinese cities where travelers are allowed, the Communists have permitted the Catholic churches to remain relatively unmolested. However, Chinese Catholics in these cities have said previously that with a vigorous anti-church campaign now being conducted in all parts of China, even these churches might soon be seized and turned over to the schismatic "Patriotic Association of Chinese Catholics."

The three mothers said they expected to remain here several days and then return home.

ANTI-BISHOP TANG MEETINGS IN CANTON; ELECTION OF A "PATRIOTIC BISHOP" IN SZECHUAN

HONG KONG — Mass meetings described as "tumultuous gatherings" of Catholic priests and laity are being held by the Communists in Canton in an effort to amass "evidence" against Bishop Dominic Tang.

The Bishop, recently arrested by the Communists, has expressed in a

message received here, his determination to resist until death any pressure of the Reds to make him accede to their demands for a "national church."

At the same time, from Szechuan province has come reports carried in Communist newspapers of the "election" of a priest as "Patriotic Bishop" of Chengtu.

According to word received here from Canton, the Communists have forced every priest and Catholic there, including school children, to attend meetings at which they are encouraged to denounce their Bishop. The Communist government is expected to use such denunciations as evidence when and if Bishop Tang is brought to trial.

Leading and directing the accusations and denunciations are a handful of apostate Catholics whom the Communists are using to foment hatred against Bishop Tang among the faithful of Canton reports state.

That opposition is being offered to the Communists' plan is apparent from further reports that the gatherings invariably disintegrate into "tumultuous scenes of shouting and screaming of accusations and counter-accusations between the faithful Catholics and those acting on behalf of the government."

In his message which was sent here just before his arrest, Bishop Tang stated that he was determined to continue his resistance to the demands of the Communists that he resign his bishopric; admit that he had done wrong in denying the sacraments to "Patriotic Catholics" and that he break relations with the Holy See.

The Bishop said that he feared neither death nor imprisonment, but added that he was apprehensive lest he break down and sign compromising documents if he were subjected to severe physical pressure.

Bishop Tang has already undergone twenty "vicious and fatiguing" public denunciation demonstrations, each lasting from two to four hours, eye-witnesses have reported here.

As the Communists intensify their drive against the Church throughout China an account of the election of a "Patriotic Bishop" for the diocese of Chengtu, Szechuan, has appeared in a Communist newspaper.

The Szechuan Jih Pao states that Father Li Hsi-ting was elected Bishop and Ordinary and Fathers Tang Chun and Li Tao-Kwei auxiliary Bishops of Chengtu at a meeting held on December 16, the day after the "Indoctrination courses" for Szechuan Catholics were formally closed by the Communists.

With no Bishop present, the members of the "Patriotic Association of Chinese Catholics" did not attempt even a pretense of a valid consecration. The paper reported the uncanonical and non-liturgical "consecration and installation" of the "new bishop" as follows:

"Father Yang Shih-ya and three others, on behalf of the entire body of delegates, offered the ring—token of authority to the newly elected bishop—while Tang Ching, the new vice-bishop put the ring on the bishop's finger. Leading members of the clergy and the faithful then kissed the ring.

"With the council as witness," the story continued, "Li placing his hand on the Bible was sworn in as the bishop of Chengtu Diocese. He said in his pledge 'I personally feel I am not capable enough of shouldering such heavy responsibilities. ... From now on I will guide the clergy of the entire diocese and 40,000 faithful take the road to socialism under the leadership of the Communist party oppose the Vatican's interference and insure the complete independence of Church affairs'."

The story concluded with the statement that all through the meeting "rightist elements" among the Catholic delegates strongly attacked the government policy of "freedom of religious beliefs" as well as the "patriotic association in religious circles."

At "indoctrination meetings" now being held throughout China, the Communists have let it be known in no uncertain terms that all members of the Catholic Hierarchy who insist on remaining in communion with the Holy See would be imprisoned and "Patriotic" successors would be elected in their place.

INDIA

FIRST NATIVE BISHOP OF INDIAN SEE

KUNKURI, India — Coadjutor Bishop Stanislaus Tigga of Raigarh Ambikapur became that see's first Indian Ordinary after the resignation of Bishop Oscar Sevrin, S.J.

Belgian-born Bishop Sevrin, 65 years old, resigned for reasons of health.

Bishop Tigga was born in Katkahi and was ordained to the priesthood in 1914. In 1955 he was named Coadjutor Bishop with right of succession to the Raigarh-Ambikapur see.

KRISHNAGAR NUNS SET FACE FOR INTEGRATION OF CHURCH IN INDIA

KRISHNAGAR, India — A sari-clad woman riding a bicycle is a common sight on the dusty streets of Krishnagar.

To the casual observer, such a rider might be mistaken for a typical Hindu woman. But there are tell-tale marks about her appearance which indicate a different story.

For she and 64 others like her are members of the Congregation of the Sisters of Mary Immaculate, an order founded here in 1922 and given a constitution in 1939.

The superior of the congregation is a foreign-born nun who combines a Christian first name with a Hindu second name, Sister Julia Narayan.

According to Sister Narayan, the order was originally founded by Bishop Santino Taveggia of Krishnagar 35 years ago. He selected a small group of young women, gave them a dark blue sari as a habit, a set of rules for community living, and put them to work assisting the Sisters of Charity of St. Bartholomea Capitanio and Vincenza Gerosa.

For 17 years the members of the order made a private vow of chastity and submitted to the direction of the Sisters of Charity. Then, in 1939, the Apostolic Administrator of Krishnagar approved the constitutions for the Institute of Sisters of Mary Immacu-

late and the nuns made their religious vows.

In 1950, the Sacred Congregation for the Propagation of the Faith requested American-born Bishop Louis Morrow, S.D.B., of Krishnagar to reorganize the order's constitution. After a new constitution was approved the order erected a novitiate.

One of the order's primary aims is to conform, as far as possible, with the local Hindu surroundings. Using a sari for a habit helps these nuns remain inconspicuous, because it is the typical dress worn by most Indian women.

"Dressed like other women of the region," says Sister Narayan, "the Sisters can easily mix with the people among whom they are to work."

But, unlike other women, the nuns avoid bright, striking colors. Their sari is invariably of white cotton, marked with a border of three blue stripes. It is worn with a loose-fitting white blouse that reaches to the elbows.

A white cotton veil, a large crucifix hanging from the neck, and a rosary attached to the waist complete the habit.

The nun seen cycling in the streets might be speeding along to a neighboring village where she will visit the sick, attend to their needs — bathing the children or poor in their houses and attend to giving simple medical treatment. If the children are Catholic, they will be given elementary religious instruction.

Conversion to Catholicism is never mentioned openly to the people with whom the nuns work. They believe that their example of service will attract the people instinctively.

Service, therefore, is the first concern of the Sisters of Mary Immaculate. "Our principal undertaking," said Sister Narayan, "is the spiritual, moral, social and material welfare of women, girls and children among all classes of people."

Life in the rigorous atmosphere of the typical Indian village required adaptability, toughness and immense patience. In most places, the only accommodation the nuns can obtain is the verandah of a hut.

The congregation prepares the nuns for this life during an eight-year training period which is followed by specialized education at recognized schools.

Currently, there are five professed nuns studying nursing and midwifery at the Holy Family hospital in Patna under the direction of the Medical Mission Sisters of Philadelphia.

Five others are in training at the Nazareth hospital at Mokameh, operated by the Sisters of Charity of Nazareth, from Nelson County, Ky. Two others are attending the state college at Krishnagar.

During vacations and in their spare time, these postulants perform charitable and social work in the communities where they study.

The Sisters of Mary Immaculate proved their mettle during the 1956 floods in parts of West Bengal. They cared for thousands of people who were living in tents and temporary sheds. For several months, the Sisters led a camp life of their own.

Normally, the nuns help the state and local government in many ways. They are regular visitors to the Krish-

nagar tuberculosis clinic, where they distribute powdered milk, butter, and rice donated by American Catholics.

They conduct a recreation center for girls at the Krishnagar cathedral. It is attended by students from the surrounding public schools. Additional centers will be opened later.

This congregation's importance lies in the fact that it marks yet another step in the movement for the "Indianization" of Church institutions in the nation.

The Sisters of Mary Immaculate have cut loose from customs which distinguish western nuns, such as habit, mode of living and method of work. In the past, these western customs have caused some Indians to link the Church in India with the western colonial system.

INDIAN CATHOLIC NURSES ARE AFFILIATED WITH NATIONAL GROUP

NEW DELHI, India — Through the efforts of an American Jesuit priest, the Indian Catholic Nurses Guild has been granted national status through affiliation with the Trainee Nurses' Association of India.

Father James S. Tong was assigned to work with Indian Catholic nurses by the Indian Bishops' Conference. He organized Catholic nurses into local guilds and brought about their affiliation with national group.

The ultimate aim of the guild is affiliation with the International Committee of Catholic Nurses in Paris.

HINDU LEADER PRAISES CATHOLIC SOCIAL ASSISTANCE IN INDIA

MADRAS, India — A Hindu leader praised the charitable activities of the Church in India at the opening of a Catholic home for incurables here.

Archbishop Louis Mathias, S.D.B., Madras-Mylapore blessed the hospital, called Mercy Home, and two days later, M. Kamaraj, chief minister of Madras, opened it.

"I am astounded at the amount of social assistance you Catholics give... The fact is that what so many political parties talk about, you Catholics put to effect," Mr. Kamaraj said.

Mercy Home is a diocesan institution designed to care for 400 patients. It will be staffed by Catechist Missionaries of Mary Immaculate, a French congregation of Sisters.

MODERN TECHNIQUES OF SOCIAL WORK NEEDED IN INDIA, SAYS ARCHBISHOP

MADRAS, India — "Modern techniques of social work" must be exploited fully by the Church to meet the threat of communism in India, Archbishop Joseph Attipetty of Verapoly has declared.

The Archbishop said that it was the only way of saving India from communism, which thrives on the "problems of poverty and social injustice." He called for an intense and urgent application of Catholic social action in this country.

The prelate spoke to delegates from throughout the country who met here at the third All-India Catholic Social Conference, sponsored by the Catholic

Bishops' Conference of India. Archbishop Attipetty is head of the conference's social action department.

He told delegates that the challenge of communism should be faced, not by a negative or defensive attitude, but by positive and creative work in the social field aimed at removing the factors favoring the growth of communism.

The Church has the right moral principles on which a new social order is to be built, the prelate declared. It is for us to apply these principles to everyday problems of modern life.

The Archbishop noted that the Catholic Church in India has played a very important role in the field of social welfare, especially in the domain of education, health and the care of the poor and the destitute.

He asked for a re-doubling of these efforts by the application of the modern scientific methods of social work which were unheard of in the past. "We should not sulk in the corner and lag behind the non-Christian institutions of social welfare," he said.

Archbishop Attipetty also noted the "disconcerting trend" in the policy towards birth control in India. He said this policy "would lead the country to ruin." All organized opposition to birth control seems to have frittered away in front of the strong support the movement has received from the highest authorities in the nation, he asserted.

CATHOLICS NAMED TO HIGH POSTS IN INDIAN EDUCATIONAL GROUP

MADRAS, India — Catholic influence and prestige in Indian educa-

tional circles were demonstrated here when several Catholic educators were elected to posts in the All-India Federation of Educational Associations.

Elected vice-president of one of the federation's offices was Jesuit Father M. M. Balaguer, principal of St. Xavier's College, Bombay, India's largest Catholic college.

Father Xavier Kaniampuram was made principal of St. Albert's College, Ernakulam.

Twenty-seven other Catholics were named to executive and administrative posts in the federation.

The elections took place in connection with the federation's annual meeting which was held here.

Catholic priests and Sisters at the sessions were thanked by the conference for attending. Their presence, the speaker said, was a sign of the Church's desire to cooperate in building India.

BOMBAY COURT HOLDS CATHOLIC CHURCHES TO BE PUBLIC TRUSTS

BOMBAY, India — A Bombay city court has ruled that funds of individual Catholic churches are "public trusts."

It is expected that the ruling, which makes possible state interference in the administration of church funds, will be appealed to the Indian Supreme Court.

In India the term "public trust" is used to denote money which has been earmarked for public purposes by an institution or an individual.

Various state governments in the nation have adopted "public trust" acts in order to prevent the misuse of such monies.

Bombay was one of the first governmental bodies to adopt such legislation, doing so in 1953. Under terms of the law a charity commissioner was appointed to oversee the registration of certain institutions as "public trusts" and to supervise use of the funds.

The present court case arose when the charity commissioner ordered 96 Catholic churches in the Bombay archdiocese to register as public trusts.

All 96 appealed the order to the local court, claiming that public trust acts could not be made to apply to Catholic churches, because they have been established and dedicated to God and His Church, not to the public good, as described in the law.

In announcing its ruling the Bombay court turned down the 96 appeal. It upheld an earlier decision of the charity commissioner that Catholic churches are to be considered public trusts and must register.

In making its ruling the court turned aside the Catholic argument that the public trust act infringed on the fundamental right of Catholics to administer their religious institutions without outside interference.

The court said the act does not interfere with the administration of Church property but only seeks to regulate that administration. Such regulation, said the court, is permitted by India's constitution.

The ruling goes counter to legal opinions handed down by courts in several Indian states.

Last November the Madhya Pradesh High Court gave the opposite ruling in a case involving a Catholic convent that was told to register as a public trust.

The Madhya Pradesh court ruled exclusively against the state law by declaring:

"Where dedication is not to the public, but to God, and the money is handed out, not as a trust, but as something to be used at the sweet will of the officers concerned, there cannot be any public trust."

That decision was hailed as a historic pronouncement, because a ruling which makes a Catholic institution register as a public trust means little more than to subject it completely to the government.

According to the provisions of the Bombay public trust law any person having interest in these trusts has the power to inspect their use.

Another provision makes it compulsory for the trustee to invest money in public securities. A third provision appoints the charity commissioner as the sole trustee under certain circumstances.

Commenting on the Bombay act a Catholic newspaper illustrated one way in which the act could be made apply when it said:

"Imagine a commissioner saying whether or not a bequest for the living of Masses for the repose of the soul of a Catholic is properly used."

At the time of its passage, the Catholic Bishops Conference of India vetoed the act "an unwarranted interference in the administration of church property."

From the beginning, the Bombay public trust act has had a checkered history. Shortly after it went into effect, trustees for Parsi and Jain religious funds here took the law to the High court and demanded its invalidation.

The High court ruled in favor of the act and the case was appealed to India's Supreme court which set aside some of the law's provisions, but refused to upset the act as a whole.

It seems certain that the Catholic churches in Bombay will appeal the most recent ruling to the nation's highest tribunal, because the earlier ruling of the High and Supreme courts was fundamentally different from the present case.

FIRST CATHOLIC CHILDREN'S MAGAZINE IN MALAYALAM IS PUBLISHED BY CARMELITES

KOTTAYAM, India — A Catholic magazine devoted exclusively to children has launched here by Carmelite priests of the Syro-Malabar Rite.

The magazine has been started as an adjunct to Deepika, 71 year-old Catholic daily published by the same congregation. It is called Children's Deepika and is edited by American-trained Father Antony, T.O.C.D., who also is editor of the daily paper.

In issuing the children's paper, the Carmelite congregation entered a new field in Malayalam journalism. Although there are many dailies and weeklies in Malayalam, the language of the Kerala region, no effort has been made to print reading material for children in that language.

Father Antony introduced the new paper after writing for six years as

"Kochettan." (Little Brother) in the columns of a Deepika Children's League publication he started in 1952.

The priest secured the first twelve members of the league by paying them to join. The league today has more than 6,000 members. Last summer, Father Antony called a reunion of league representatives here. The suggestion to launch the magazine was discussed at this meeting.

The first issue of the magazine contained short stories, poems and articles by children. "Kochettan" promised to convert Children's Deepika, now a monthly, into a weekly in the future.

CATHOLIC MISSIONERS DESERVE PLACE OF HONOR, MYSORE'S GOVERNOR SAYS

BANGALORE, India — Mysore state's Hindu governor said here that Catholic missionaries deserve a permanent place of honor in the annals of India's educational development.

Gov. Sri Jayachama Raja Wadiyar, a Hindu and former Raja of Mysore, made this statement in speech at the 60th anniversary celebrations of Bangalore's Jesuit-operated St. Joseph's college.

His address was studded with tributes to Catholic missionaries for their contribution to the educational advancement of the nation. Gov. Wadiyar said that missionaries have achieved a place of "permanent honor" for themselves in India's educational history during the last century.

St. Joseph's college in the Bangalore archdiocese is only one of several scores of Catholic colleges and

universities which give degrees to Indian students. Gov. Wadiyar presided over the celebrations.

INDIAN REDS CLAIM 'STRIKING INCREASE' IN PARTY MEMBERSHIP DURING 1957

NEW DELHI, India — "Striking increases" in Communist party membership throughout India have been reported here by party officials on the eve of the fifth Indian Communist party conference to be held in April.

The figures released showed that in the four Indian states from which the statistics were taken, party membership had doubled in the past year.

Figures for Bombay and Delhi states were not released, but the figures showed that membership in Bombay city had increased by more than 2,000, while 1,000 new party members were enrolled during 1957 in New Delhi.

INDIAN CATHOLICS PROTEST USE OF PUBLIC FUNDS FOR BIRTH CONTROL PLAN

BOMBAY, India — The Indian government should not use public funds to which Catholics of the country have contributed to support birth control programs, it was held at a symposium here on the evils of birth control and family planning.

The symposium was part of the Catholic campaign to fight the Bombay government's endorsement of birth control as an aid to the economic situation in India.

Participating in the symposium were members of the Bombay Catho-

Association, the University Catholic Federation and the Catholic Medical Guild of St. Luke.

During the meeting it was brought out that Catholics had contributed to public funds from which \$10 million will be taken by the Indian Government for birth control propaganda.

Patriarch Returns to Goa After Recovering from Auto Injuries

GOA, Portuguese India — Patriarch Teotónio de Fátima Vieira Alvernaz of the East Indies and Archbishop of Goa and Daman has arrived here from Portugal after recovering from injuries received last September.

The 59-year-old prelate was seriously injured when the car he was driving left the road near Fátima, Portugal. He spent the past four months in a nursing home in Portugal recovering from a fractured collar bone and broken ribs.

Patriarch Vieira Alvernaz was met at the airport here by Goa's governor, members of the clergy and Goa's Catholic Action organizations.

A Te Deum was sung in thanksgiving for his safe return.

Last summer the Patriarch spent several months in the United States, where he visited his brother, Father Manuel C. Vieira of San Jose, Calif.

Indian Bishops Call on Faithful to be 'Crusaders of Truth' and 'Channels of Grace to Souls'

NEW DELHI, India — An appeal to Indian Catholics to be "crusaders

for the truth" and "channels of truth and grace to souls" was issued here by the Indian Bishops' Conference.

A statement signed by the 14 members of the Bishops' Conference standing committee, headed by His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, noted that Christian society in India is slowly "being smothered" by "un-Christian movement."

The Bishops said that neither the individual nor the family nor society seem to escape from the "destroying action" of the "wave of un-Christian movements spreading rapidly across the world" — movements such as family planning, unwholesome motion pictures, communism and materialism.

The statement said:

"Today, more than ever, we see the powers of evil united against truth, against righteousness, against the cause of God. Certainly, there are believers true to their faith, but the environment in which they have to live is at that dangerous stage where vigilance tends to relax and reactions of conscience become gradually less insistent and less frequent. And so Christian society is being slowly smothered. . .

"The exalted mission of every lay apostle is not only to renew and form his own private and public life according to the doctrine and law of Christ, but also to collaborate, each according to his capacity, in the work of Christ in winning souls to truth and grace, in bringing into esteem the Gospel and its teachings, in fostering respect for authority and discipline.

"Christians cannot and must not rest content with merely admiring the

growth of the Church in stature century after century, but must remember too that its purpose is to transform the world into a better one. They have therefore a great duty to perform with respect to the Kingdom of God on earth — a duty to spread the reign of Christ, a duty to give the modern world a Christian motive force which is basically the only way to assure for the individual, family and society a proper orientation."

The prelates asked "all the faithful" whatever be their age, social status or culture, to be "Christ's apostles." They warned the laity against thinking that the work of the apostolate is reserved to priests and that laymen should not interfere in it: "No, the divine ministry in souls is a noble affair in which all are concerned, priests as well as the faithful, although the duties of direction are committed to the bishops and priests. You too are to be channels of truth and grace to souls."

The bishops stressed the fact that the apostolate implies sacrifice on the part of those who work for it:

"In the Church's holy conquests, the decisive element is a burning self-sacrificing charity coupled with firm confidence in the efficacy of divine grace and faithful obedience. Even a handful of men and women will undoubtedly make a valuable apostolate contribution to their parish if their activities, though modest and limited, are the fruit of fervent and enlightened zeal, of filial obedience to the bishop, of generous interior piety and a true spirit of sacrifice."

The message ended with an appeal to the faithful to help in the defense of Christian faith and morality as

well as in the diffusion of Christian faith and morality as well as in the diffusion of Christian thought. "In every parish each of the faithful is an apostle," the bishops said "then the Church will truly be a peaceful army that will fight the good fight to advance the reign of Christ which is the reign of justice, peace and love."

INDONESIA

TENSIONS CREATED IN CATHOLIC COMMUNITY WHEN LAYMAN JOINS INDONESIA'S NATIONAL COUNCIL

DJAKARTA, Indonesia — Tensions have developed in this nation's Catholic community over the action of Catholic layman in joining President Achmed Sukarno's Dewan Nasional (National Council).

Mr. Supardi, a devout Catholic, accepted the seat on the council which had been left vacant for a member of the Catholic party. Mr. Supardi is not a member of the Catholic party.

Early in 1957, President Sukarno established a "mutual help" council containing members of all political parties in Indonesia, including the Communist party.

A united or national front organization, the council was immediately opposed by Indonesia's Catholic party and by prominent Catholics, both lay and clerical.

It has been the Catholic party's contention that the council is unconstitutional and gives the nation's Ruler an opportunity to exploit his name and reputation of President Sukarno.

Since their inclusion in the council, Communists have made striking gains in the elections which were held in June through December 1957, throughout the 3,000 islands of this Southeast Asian nation.

President Sukarno established the council as a part of his "guided democracy" concept, which he hopes will help settle the political differences that have split the nation by acting as an advisory council for the national legislature. The President heads the council.

All parties, except the Catholic party, occupied the seats on the council which were apportioned to them according to their electoral strength. The two Moslem parties, however, opposed the idea but cooperated anyway.

Mr. Supardi, in joining the council, took the position that by acting as a private citizen he does not commit the Catholic party nor the Catholic community. At the same time, he believes he will be in a position to protect Catholic interest.

Some Catholic quarters have approved Mr. Supardi's action, but others disagreed and pointed out that the position of the council creates uncertainty and confusion among Catholics.

A recent article in Penabur (The Mirror), a Catholic weekly, stressed the necessity for Catholics to keep a political united front under the leadership of the Catholic party.

The article, entitled "Catholic Unity," said that political decisions of the Catholic party are generally not binding, but it is the duty of all Catholics at the present time to keep

the party discipline because of the Communist threat.

Lauding Mr. Supardi's personal motives, Penabur said his action in joining the council must be disapproved, although a Catholic is free in his political preferences, the article said, he is not free to promote communism.

Some ecclesiastical authorities here have reportedly expressed their approval of the Penabur article and have said they hoped it would clear the minds of those Catholics who are confused by the complicated tactics of the Communists.

They stressed, however, that there is no doubt about the good motives of Mr. Supardi.

DUTCH PRIEST ON TIMOR ACQUITTED OF CHARGES; RETURNS TO MISSION

DJAKATA, Indonesia — Indonesian authorities in Kupang, on the island of Timor, have freed a Dutch missionary of charges that he received weapons dropped from a plane.

Church authorities in this Indonesian capital have been informed by cable that Father H. van Wissing, S.V.D., has been released and allowed to return to Maubesi village in the central part of the Indonesian half of Timor island.

Arrested on December 9, Father van Wissing was jailed for two weeks and released on December 23. Indonesian officials, however, at first refused to allow the priest to return to his mission. He was required to remain in Kupang and report to police officials each week.

Father van Wissing's arrest came after a catechist at his mission reported to government officials that the priest had received 10 machineguns and some ammunition dropped from an unidentified plane. The catechist had accused several others of receiving the arms before he named Father van Wissing, who brought forward witnesses to disprove the catechist's charges.

Originally Father van Wissing was placed in a Kupang jail, but after protests by local Catholics, he was removed and kept in an empty house under military guard.

JAPAN

LOURDES CENTENARY RECALLS TIES BETWEEN ST. BERNADETTE AND OPENING OF JAPAN MISSION

Bishop Forcade of Nevers, France, who encouraged St. Bernadette's vocation and received her vows, had been Japan's first missionary bishop.

The Lourdes centenary brings to mind coincidences of St. Bernadette's life with the renewal of Catholic life in Japan.

In the year of Bernadette's birth in Lourdes, 1844, young Father Theodor Augustin Forcade sought to enter Japan, closed to priests for 200 years. He got no nearer than Okinawa, where some fellow-priests of the Paris Foreign Missions joined him later.

On May 1, 1844, Father Forcade celebrated Mass on a ship off Okinawa and consecrated the Japanese mission to the Most Pure Heart of Mary. Two years later, he was made a bishop and first Apostolic Vicar of Japan. He

never succeeded in entering the country, however.

He returned to France after eight years. His fellow-missioners waited in Okinawa and Hong Kong, converting two Japanese in the meantime.

Their opening came when Japan agreed to allow French priests to build churches in three Japanese ports. That agreement was drawn up between Japan and France in October 1858, the year of Our Lady's apparitions to Bernadette in Lourdes. It was signed a year later. It led to the historic discovery of the "old" Japanese Catholics in Nagasaki in 1865.

These Catholics, numbering thousands, had kept the faith in secret without priests, for generations. They identified themselves to the astonished French missionary when one of them asked him where the statue of Mary was in his newly opened church. The anniversary of that event is observed by the Church in Japan as the Feast of Our Lady of the Discovery.

Meanwhile Bernadette, now the messenger of Our Lady, and Bishop Forcade, the first Vicar Apostolic of Japan, had met. Having served as Bishop of Guadeloupe in the West Indies from 1853 to 1861, he had been named Bishop of Nevers in France. The Sisters who taught Bernadette in Lourdes had their motherhouse in Nevers. They were then diocesan order, the Sisters of Charity and Christian Instruction.

One September day in 1863, Bishop Forcade interviewed Bernadette at the Sisters' hospice in Lourdes. She desired a convent life but feared that without a dowry or some special ability, she would be unacceptable. In spite of her lack of training and

her poor health, the Bishop encouraged her to apply to the Sisters for admission as a novice. Back in France, he persuaded the Sisters to accept her. She entered in July, 1865.

When Bernadette was apparently dying, in October, 1866, Bishop Forcade allowed her to make her vows and came to the convent infirmary for that purpose. He also presided at the formal profession a year later.

He survived Bernadette and died Archbishop of Aix-en-Provence in 1885.

In Japan the last persecution of Catholics ended six years before Bernadette's death in 1879. The twenty-one years between the Lourdes apparitions and her death had seen the re-opening of Japan to priests, the last flare-up of direct persecution and the dawn of religious toleration.

A full-scale Lourdes grotto, built by Bishop Forcade's successors and colleagues of the Paris Foreign Missions, stands in the grounds of the Cathedral of the Immaculate Conception in Tokyo.

CATHOLICS AND CITIZENS OF NAGASAKI ERECT MONUMENT TO EARLY JAPANESE MARTYRS

NAGASAKI, Japan — A low, flat-topped hill overlooking Nagasaki harbor is a spot hallowed to Catholics in many parts of the world.

It is Tateyama, better known as Mount of Martyrs, where the twenty-two protomartyrs of Japan were crucified on February 5, 1957.

To commemorate the 361st anniversary of their martyrdom, work began here on a stone and metal monument depicting the crucifixion in life-size figures.

Cost of the \$55,500 memorial will be borne equally by the city of Nagasaki and Catholics throughout Japan.

Among the faithful executed on this hill at the end of the 16th century were six Franciscan priests, three Jesuits and seventeen Japanese lay Catholics.

They were ordered put to death by Hideyoshi who at that time was the shogun (war lord) of all Japan. With thirty years after their death, and Church in Japan which, in its fury, can be compared only to Emperor Nero's persecution of early Roman Catholics.

The twenty-six martyrs were beatified by Pope Urban VII in 1627, just thirty years after their death, and canonized in 1862 by Pope Pius IX.

A number of years ago the site of the martyrdom was acquired by the Church. Until this year only a six-foot wooden post bearing a hand-written sign in Japanese and English marked the spot.

For some time now it has been felt that a more worthy monument should be raised on the Mount of Martyrs. With this goal in mind a committee headed by Bishop Paul A. Yamaguchi of Nagasaki and Nagasaki's Mayor Tsutomu Tagawa was organized.

With the work now begun on the monument, it is hoped that the memorial can be dedicated next February 5 on the 362nd anniversary.

'MADONNA OF RAGPICKERS' DIES IN TOKYO'S 'ANT VILLAGE' AT 28; AIDED JAPAN'S POOREST

TOKYO, Japan—Tokyo's "madonna of the ragpickers," 28-year-old Maria Reiko Kitahara, has died.

The best loved resident of Ari-nomachi (Ant Village), on the Sumida river, succumbed to illness in the tiny, one-room hut she had built with her own hands.

Daughter of a professor at the Gumma School of Agriculture, Miss Kitahara gave up her life as a student at Tokyo's Showa Pharmacy college to live among the poorest of the city's poor.

For eight years she shared the work of this group of scavengers who collect paper, tin and rags from the streets here to eke out a living.

She lived within their tumble-down wooden compound helping them to sort junk, dressing injuries, and instructing their children.

With the grief-stricken ragpickers who packed the Ant Village's tiny chapel for the Requiem Mass was Archbishop Peter Doi of Tokyo.

Many of the tough and calloused ragpickers, whose daily lives are a tragedy, wept during the funeral services in the drafty, frame chapel. In their eyes Miss Kitahara had suffered a martyr's death.

It was a little over ten years that Miss Kitahara first came to Ari-nomachi. She had just become a Catholic and was still a pharmacy student. During a visit with some relatives she decided to stop at the nearby Ant Village to speak with Brother Zenno

Zebrosky, O.F.M. Conv., who was working with the ragpickers.

Brother Zenno was the former companion of Father Maximilian Kolbe, another Polish Conventual Franciscan who worked in Nagasaki from 1933 to 1936. Father Kolbe, known as "Our Lady's fool," died a martyr's death in Germany during World War II.

At the end of the war, Brother Zenno came to Tokyo where he had dedicated himself to an apostolate among the city's ragpickers, which at that time numbered several hundred thousand.

Miss Kitahara sought out Brother Zenno and asked how she could serve the unfortunates in Ant Village.

She returned the following day and brought food for the children and began giving lessons to the vagrants.

At that time, when the scars of war were still evident in Tokyo, the ragpickers were mostly drinking, brawling hoodlums. The daily visits of this young, refined girl alarmed the police. They urged her to stay away but nothing shook her determination.

Finally, in 1950, she received her father's permission to live in the settlement with her ragpickers. Hearing of her at the village, Motomu Ozawa tells how astonished he was the day when Miss Kitahara came to the village and began building herself a hut among the hovels.

Under Brother Zenno's and Miss Kitahara's influence a transformation has taken place at Ari-nomachi. Drunken brawls are a thing of the past. Walls have been erected around the community, more sturdy living

quarters have been built, a community kitchen and dining hall have been added.

A pension plan and health insurance have been set up for the members of the village. And community funds have been used to purchase a paper baler and several motorcycle trucks to help them deliver their waste paper and junk market.

Most important of all, was the construction of a tiny chapel in the middle of the village and the building of a shrine to Our Lady. The chapel is the village's tallest structure and is surmounted by a wooden cross. Many of the ragpickers have since become Catholics.

During these past eight years Miss Kitahara and Brother Zenno were joined by one of Tokyo's most popular playwrights, Toro Matsui. Also a convert, Mr. Matsui left behind a promising career in Japan's traditional Noh and Kabuki theater to give himself to an apostolate of Christian charity among the ragpickers.

In 1953, Maria Kitahara virtually became the ragpickers' patron saint when she led a successful battle against the Tokyo city government and prevented the enforcement of an eviction order on Ari-no-machi.

During her fight with city officials, the sickly young woman wrote a short book about the ragpickers, published by a Tokyo firm, which brought the plight of the ragpickers into the public view.

Mr. Matsui, who has described the transformation of Ari-no-machi into a Christian community in his book

"The Miracle of the Ants," says his inspiration came from the devoted young woman.

Today, though their beloved Miss Kitahara is dead, the ragpickers continue to scurry through the streets and by-ways of Tokyo, collecting the trash discarded by its millions of residents.

Because of this devoted young woman they now know their goal, for it was she who told them that "ants can move the world."

TWO JAPANESE PRIESTS WILL WORK IN BRAZIL

TOKYO, Japan — Two Japanese priests will care for the needs of their fellow countrymen who have emigrated to Brazil.

Fathers Katsumi Miyamoto of Osaka and Akio Sasaki of Yokohama were selected by the Japanese Catholic Bishops Conference to care for Catholics among the migrants and to undertake mission work among the natives of Brazil.

Large numbers of Japanese have been emigrating to Brazil and Peru in recent years in an effort to alleviate the overcrowded condition of the Japanese islands.

Father Miyamoto, a native of Nagasaki, served in the Japanese Navy during World War II. Ordained in 1955, he is the author of several books.

Father Sasaki, 28, was born in Shizuoka and was also ordained in 1955. The priests will work in Brazil's Parana state under Bishop Geraldo Fernandez of Londrina.

STILL HOLDING RETREATS FOR GI'S IN TOKYO AREA, CHIEF CHAPLAIN DECLARES

SAN FRANCISCO — Religious retreats in the Tokyo area for American soldiers have continued although they no longer can be conducted in the comfortable hotel on Sugami Bay which was taken over as a retreat house. Army retrenchment closed the building.

Army commanders, from the commanding general down, insisted that the movement be kept going. And, going it still is — Monday through Friday every week — in a converted barracks at Camp Drake outside Tokyo.

The chief military chaplain for Japan, Korea, and Okinawa told here how retreats have become an accepted part of Army life. As normal as "cold cuts" for Sunday supper.

"GI's had been attending retreats at the Kapaun house from 1953 till last December," Father (Col.) William J. Moran said. "They've meant a lot to Army morale in the Far East — and commanders knew it.

"They weren't going to stop something that has helped our men do a better job. We simply shifted operations to Drake and continued the schedule as usual."

Father Moran, a priest of the San Francisco archdiocese, is Chaplain, U.S. Army, Japan, better known to vets by its former title, FECOM — Far East Command. He's also military vicar for the area — the man GI's see about marriage dispensations among other things.

JAPANESE ARCHBISHOP THANKS PEOPLE OF COLOGNE FOR THEIR GENEROSITY

TOKYO, Japan — Archbishop Pet Tatsuo Doi of Tokyo has written a letter to His Eminence Joseph Cardinal Frings, Archbishop of Cologne, Germany, in gratitude for a Christmas gift of 800,000 German marks (about \$180,300) from the people of the archdiocese.

The German archdiocese "adopted" Tokyo three years ago. Gifts of money, books, vestments and various other articles have been sent from time to time to help the Church carry out her mission here.

This year's Christmas collection for Tokyo was almost double that of last year.

In his letter, Archbishop Doi referred to the visit to Japan made last year by Cardinal Frings. He said that he hoped the Cardinal would come here again some day to see how the generous gifts of the German people are being used to help build schools and to spread the teachings of Christ among the Japanese people.

PAINTING BROUGHT TO JAPAN BY FAMED PRIEST SOUGHT BY TOKYO CHURCH

TOKYO, Japan — The last missioner to Japan during the "sakoku" period, when foreigners could not legally enter the country, brought with him a painting of Our Lady of Sorrows.

He was Father John Baptist Sidon who was executed in 1714.

the work of Carlo Dolci, or one of the students of this 17th century Venetian artist, this painting is now in the National Museum in Ueno Park where it is known as Our Lady of Tokyo.

It is hoped that the painting may someday be enshrined in the Salesian Church of Our Lady of Tokyo.

Member of a noble Sicilian family in 1683, Father John Baptist Sidotti was appointed a secretary in the Roman Curia after his ordination. Pronouncing what promised to be a brilliant future, the priest left Rome and was smuggled into Japan, which had been tightly sealed against the missionaries.

It was well known in Rome that a severe persecution had reduced the once flourishing Church in Japan to a mere handful of hunted faithful. With the hope of rekindling that flame, Father Sidotti set out on his perilous venture in 1703.

Five years later, on the night of October 10, 1708, he was put ashore on the coast of Kyushu near the remote island of Kagoshima. Captured almost immediately, Father Sidotti was led to Edo — now the capital of Tokyo — and imprisoned in the Krishitan Yashiki (Christian residence).

Six years later he was condemned to die in an underground cavern for having baptized the two Japanese who took care of him.

Father Sidotti's personal charm not only won over the husband and wife but was assigned to care for him, but the friendship of Arai Hakuseki, the shogun's foremost statesman and scholar of the 18th century.

It is to Mr. Hakuseki's book, *Seiyō Kibun*, that Catholics today are indebted for the facts of the priest's last days and heroic death.

When Father Sidotti landed on Kyushu, he carried with him a small satchel containing a chalice and paten, his breviary, crucifix, rosary, and a few other articles including the "Madonna," of which he spoke to Mr. Hakuseki.

The "Madonna" was a painting on brass of the gentle Our Lady of Sorrows, which became the priest's companion and consolation during his painful journey and long imprisonment.

Following his death, Father Sidotti's belongings were put in a public storehouse and their whereabouts have been unknown since then. The painting, however, was not lost. Somehow it was taken to Nagasaki where the descendants of the ancient Christians remained true to the faith of their fathers within the seclusion of their miserable hovels.

Discovered in 1874, the painting was transferred to Tokyo and placed in the museum in Ueno Park. While the Salesian Church of Our Lady of Tokyo was being built, the history of the painting was verified.

After the church was consecrated in 1954, the Salesian Fathers obtained permission from the museum authorities to borrow the precious souvenir for the month of May.

Father Sidotti's treasured picture, an object of great veneration, remained in the church until the titular feast of Our Lady, September 15.

Once again the "Madonna" of Father Sidotti is in the museum store

room, but there is great hope that one day she will find a permanent place in the Church of Our Lady of Tokyo where she can extend her powerful maternal protection over this city and nation of her choice.

KOREA

PRIEST WHO FACED DEATH IN KOREA RETURNS TO BUILD CHURCH THERE

CHONAM, Korea — A French priest, one of the few survivors of the notorious death march to the Yalu River in 1950, has returned here and built a church.

Father Celestin Coyos of the Paris Foreign Mission Society was in territory seized by the Reds at the outbreak of the Korean war. He and many others were forced to march under difficult conditions to a point near the source of the Yalu River where they were held prisoner for three years. Many perished on the way. Others died of hardships during the period of captivity.

The group was finally released after traveling to Moscow and from there by plane to Berlin.

Father Coyos returned to France to regain his health. After a brief period in a Paris hospital, he retired to the modest village in the Pyrenees near Lourdes where he was born. But he was soon longing to return to the missions. He kept applying to his superiors for a return to duty in Korea.

Now he is back in the mission territory he loves. He has built a church here in the center of a completely Catholic community that is made up

largely of Koreans he has instructed and baptized.

Another survivor of the infamous death march, Bishop Thomas Quilan, Vicar Apostolic of Chungcheong, dedicated the new church. Thirty adults were baptized at the close of the dedication.

OVER 69,000 TONS OF FOOD CLOTHING SENT TO KOREA BY CRS-NCWC

SEOUL, Korea — During 1957 Catholic Relief Services — National Catholic Welfare Conference distributed over 68,585 tons of food, 1,200 tons of clothing, and \$150,000 worth of medical supplies to Korea's needy.

According to a report released here by Msgr. George Carroll M.M., Korean representative of CRS-NCWC, 69,835 tons of goods distributed by his organization was valued at almost \$20 million.

Since its establishment here in 1945, CRS-NCWC has grown to be the largest single, non-governmental relief agency in the nation.

During the past year it distributed over 27,500 tons of corn-meal, 1,500 tons of rice, 29,000 tons of flour, 10,500 tons of powdered milk, and 85 tons of butterfat.

These were surplus foodstuffs provided by the U.S. Department of Agriculture for distribution among the world's poor. CRS-NCWC supervises the distribution of this food through the nation's Catholic churches.

It also financed 70 feeding stations during 1957 which provided one meal a day for destitute Koreans.

In 1956 it imported raw cotton which was processed here by the War Relocation Authority, a special project of the CRS-NCWC, and made into 10,800 comforters which have been distributed in the Seoul area.

Used clothing and footwear, most of it supplied by the American Red Cross's Thanksgiving Clothing collection, were distributed to orphanages and old people's homes. It was valued at \$3.5 million.

Medical supplies valued at \$150,000 were supplied to a number of Catholic hospitals and clinics in Korea. With CRS-NCWC help, the Holy Ghost Medical Center here has been building a center for research into leprosy. It is estimated there are 10,000 lepers in Korea.

Since the end of the Korean War, CRS-NCWC has established 33 settlements for the rehabilitation of 21,000 prisoners of War and their families. The relief agency has also helped to settle 123,000 refugee families on the mainland in a joint assimilation effort with the U.S. Office for Economic Cooperation.

NEW DELEGATE TO KOREA VISITS IRISH COLUMBANS

DUBLIN, Ireland — The newly appointed Apostolic Delegate to Korea arrived in Ireland to visit the motherhouse of the Society of St. Columban because "the Columbans are the biggest group of missionaries in Korea."

Msgr. Egano Righi-Lambertini, who has most recently served as Counselor to the Apostolic Delegation in London, met at Dublin airport by Msgr. Emanuele Gerada, secretary of the Delegation here, and Father T. Leahy of the Maynooth Mission to China.

After visiting with Archbishop Alberto Levame, Apostolic Nuncio to Ireland, Msgr. Righi-Lambertini paid a call at the motherhouse of the Medical Missionaries of Mary in Drogheda.

He stayed with the Columban Fathers at their Navan headquarters during his brief visit.

MISSION NUN IN KOREA BROADCASTS THANKS TO GIs OVER ARMY RADIO

INCHON, Korea — A veteran of 27 years in the Korean missions, Sister Philomena of the Congregation of St. Paul of Chartres will soon be heard on the Far East network's Army Hour program.

The smiling, energetic nun, known to thousands of American servicemen, is the woman in charge of the Star of the Sea Orphanage here in this port city on the Yellow sea.

A recording team from the U.S. 8th Army's public information office taped a message from the Irish-born nun to the thousands of GI's and former GI's who helped her to keep the orphanage operating through the war years.

U.S. Army units in and around Inchon were a continual source of help in running the orphanage. They supplied such scarce items as blankets, mattresses, quilts, cots, canned food, condensed milk for babies, and clothing for the children.

The GI's says Sister Philomena, literally kept the babies alive during the war years. It was under the Armed Forces Aid to Korea program that the U.S. Army enlarged the orphanage's capacity by building a new wing.

In her message, Sister Philomena expressed her sincere thanks to all who helped in any way to make her task easier. She also thanked those who have continued to remember her and her orphanage from their homes in the United States.

EIGHT MORE KOREAN ORPHANS FIND NEW HOMES IN U.S. WITH HELP OF CATHOLIC AGENCY

NEK YORK—Four Korean orphans arrived at New York's International Airport on their way to American homes, the first real homes they have ever known.

The four were members of a group of eight orphans flown from Seoul, Korea, to Seattle, Wash. The other four have already been settled with their new American families in Colorado, Missouri and Ohio.

KOREAN VICARIATE REPORTS 8,000 BAPTISMS IN 6 MONTHS

KWANGJU, Korea — During the last six months of 1957 over 8,000 adults were baptized in the Vicariate of Kwangju.

Bishop Harold Henry, S.S.C., Vicar Apostolic of Kwangju, has announced that 5,000 of these converts were received into the Church from October 1 through December 31, bringing the total Catholic population of the vicariate to 38,000.

There are still over 18,000 catechumens being instructed by the 34 Columban, seven Korean, and three Salesian priests of the vicariate.

KOREAN DAILY NEWSPAPER IS GUIDED BY CATHOLIC PRINCIPLES

SEOUL, Korea — The most widely read daily newspaper in South Korea is published under the auspices of the Vicariate Apostolic of Seoul.

The *Kyeng Hyang Sin Moun*, which publishes two editions daily of about 150,000 copies each, is not a Catholic paper in the ordinary acceptance of that term but it is guided by Catholic principles and it undertakes to defend them.

The paper prints religious news including papal encyclicals and articles that touch questions of faith and morals are submitted to a Catholic priest before publication. Politically, the paper is close to the Democratic Party though it is not the party organ.

The administration building and the press of this paper were purchased by the Vicariate Apostolic of Seoul in 1946 and its first president was Father Peter Ryang. Since 1947 Mr. Han has been president. Working with him is a staff of 282 persons of whom 59 are reporters. About 20 per cent of the personnel are Catholics.

Kyeng Hyang Sin Moun issues a photo-copy of its edition every month. It is the only paper in South Korea that does so.

Typesetting has to be done by hand but two modern rotary presses make it possible for the press to produce two daily editions besides many books. Nearly all the Catholic books that are printed in Korea are produced here as well as two Catholic monthlies. The press is self-supporting.

BISHOP PRESIDES AT MASS FOR CHAPLAIN KILLED IN KOREA

TAEGU, Korea — A Solemn Requiem Mass was offered here for an American priest who was the first Catholic chaplain to be killed in a Korean automobile accident.

Bishop John B. Sye, Vicar Apostolic of Taegu, presided at the Mass in the Taegu cathedral for Father (Capt.) Daniel B. Kilker, C.S.S.R., of Ashtabula, Ohio, who died after the jeep in which he was riding plunged down a steep foot embankment.

Another Mass was offered for Father Kilker in the Taegu Air Force Base chapel by Father Charles Meeus, a Belgian missionary. Three nuns and two orphans from the White Lily orphanage in Taegu sang in the choir.

Father Kilker was on his way to visit the 6146 Air Force Advisory Group at Taegu when the accident occurred. He received serious head injuries but remained alive for two days.

The driver of the jeep, who escaped with minor injuries, sent Korean passengers by the village of Pohang for help. One Korean contacted Father Louis Deslandes, a Paris Foreign Missioner and pastor of Pohang, who reached the accident scene in time to administer the last rites.

A helicopter was ordered from Taegu to recover the body, but bad weather cancelled the attempt. Later the body was brought here by road.

A member of the Redemptorists' Baltimore province, Father Kilker's duty was to visit all U.S. Air Force stations throughout Korea. He spent

most of his tour here traveling from one base to another, making most of his trips to isolated radar and communication installations in mountains around Taegu.

MALAYA

SINGAPORE CATHOLICS WORRIED BY RED STRENGTH AS ELECTIONS NEAR

SINGAPORE — Catholics in this British Crown Colony are worried about the two forthcoming elections which local Communists are boasting they will win.

In January, the Communist-dominated People's Action party (PAP) won 13 of the 32 seats in Singapore's first municipal council elections and were able to nominate Ong Eng Guan, a Malacca-born Chinese, as mayor.

Before PAP entered the elections it reached an understanding with the Labor Front party, which controls the colony's legislative assembly. According to the agreement each party was to tell its supporters to vote for the other party's candidate in those districts where they were not in competition.

As a result, the PAP came away from 14 contests with 13 seats. The Labor Front, on the other hand, won only four out of 16 contests.

The colony's chief minister and leader of the Labor Front party, Lim Yew Hock, said after the elections that he had learned his lesson about cooperating with Communists.

"We played fair," said Mr. Lim. "We advised our supporters to vote for the PAP wherever we did not have a candidate running against them.

"Their undertaking was to do the same for us . . . We did not get from them the support we expected in return for the backing we gave their candidates. There will be no future election understanding with the PAP," he said emphatically.

Next month, elections are scheduled to take place in the colony's three rural districts to name a total of 36 persons for three councils. Communists are boasting that they will win these contests also.

Late in the summer another election will be held to name delegates to the colony's legislative assembly. This is considered to be the crucial contest between democratic forces and the Reds in Singapore.

Most politicians are talking about a rightist front in opposition to the left-wing parties. It is felt here that this is the only alternative to complete Communist domination of this 224-square-mile island off the tip of the Malay peninsula.

NEW GUINEA

AMERICAN MISSIONERS INVITED BY DUTCH BISHOP TO WORK IN NEW GUINEA

AMSTERDAM, Netherlands — A provincial of an American missionary order is currently touring Dutch New Guinea to study the possibilities of sending American missionaries to that Pacific island.

Father Benno Mischke, O.S.C., provincial of the Canons Regular of the Holy Cross, Fort Wayne, Ind., was invited to make the trip by Bishop Herman Tillemans, M.S.C., Vicar Apostolic of Merauke, New Guinea.

Father Mischke, who left the United States on January 5, is investigating the south coastal area of western New Guinea in the vicinity of Flaming Bay.

He is considering the possibilities of dispatching Crosier Fathers to the coastal area around Agats, according to reports received here.

If it is decided to send American missionaries to New Guinea, they will assist the Dutch Fathers of the Holy Heart who are now working in the area.

Father Mischke will meet with Bishop Tillemans after the former returns from his trip on February 2. The Crosier Fathers, a Dutch order, have been in the U.S. since 1910 and have a complement of 82 priests and 50 brothers.

The order has missionaries in Africa, Indonesia and Brazil.

PAKISTAN

THREE PAKISTAN WOMEN RECEIVE NUN'S HABIT IN CEREMONY AT DACCA

DACCA, Pakistan — Three Pakistani women received the habit of the diocesan congregation of the Sisters of Mary Queen of Apostles in a ceremony here.

The newest nuns of the 60-member community received their habit from the hands of American-born Archbishop Lawrence J. Graner, C.S.C. of Dacca at the Church of St. John the Baptist here.

In keeping with the practice of adopting native religious names, the newly professed nuns chose the Sar

it names of Jyoti, Nivedita and Maya.

The Archbishop inducted them into religious life after they had attended a retreat with the rest of the members of their community given by American-born Father Gregory J. Gmeyer, C.S.C. of Toomiliah, Pakistan.

Toomiliah is a township about 25 miles northeast of Dacca where the congregation has established its motherhouse. Archbishop Graner's predecessor, the late Bishop Timothy Crowley, C.S.C., also an American, founded the congregation in 1934.

The primary work of the Sisters of Mary Queen of Apostles is teaching and giving medical care in the schools and dispensaries located throughout East Pakistan.

They also assist at hospitals in Dacca and Mymensingh which are conducted by the Medical Mission Sisters of Philadelphia.

After the clothing ceremony, Father Walter Michalik, C.S.C., offered a Mass. Archbishop Graner preached the sermon.

PAKISTAN COMMISSION ASKS THAT ISLAM BE TAUGHT IN NATION'S CATHOLIC SCHOOLS

KARACHI, Pakistan — A government education commission has suggested that Catholic schools in this nation begin teaching Islam to students.

The National Advisory Board of Education said it made this proposal in order to give education in accordance with the constitution."

Pakistan's constitution establishes Islam, the faith of 86 per cent of the nation's 83.6 million people, as the state religion. Under its terms, the government is pledged to uphold the principles of Islam in the nation's public life and to make it better known among her people.

Without mentioning Catholic schools by name, the education board asked the government to "find ways and means to introduce Islamic instruction in missionary schools."

Most of Pakistan's missionary schools are owned by the Church, since Catholic missionaries had an earlier start than other religions in the education field here.

According to the 1956 Pakistan Catholic Directory, there are more than 150 Catholic schools in the nation, over 50 of them high schools. Most of the non-Catholics attending these schools are Moslems.

The board of education recommended that "Islamic instruction" be made compulsory in all public and private schools. A non-official body of educational experts, the board's recommendations are frequently used by the government as guide-posts in establishing policy.

The recent meeting of the board, which made the above recommendations, was called by Pakistan's provisional president, Maj. Gen. Iskander Mirza. It was attended by the vice chancellors of three West Pakistan universities and observers from the United States embassy and the Ford Foundation.

Elements of the Moslem community have made similar recommendations before and they have been opposed

by Catholic authorities, who said Catholic schools would be closed rather than submit to such interference.

Most previous demands have been for the teaching of the Koran—Islam's Holy Book — in Christian schools. A previous education minister made such a demand several years ago, but was told by West Pakistan's Catholic bishops that Church schools would not countenance such a program.

Most Pakistanis, official and non-official, are grateful for the services which Catholic schools have provided this nation. Observers here feel that any change in policy that would make the continuance of Catholic schools impossible or precarious would be regretted by the populace.

LATEST STATISTICS FOR CATHOLIC MISSIONS IN PAKISTAN RELEASED

ROME—The Apostolic Internunciature in Pakistan has just released the 1957 statistics for the Catholic missions of Pakistan. The report gives detailed information for eight Dioceses and Archdioceses of the Ecclesiastical Provinces of West Pakistan and East Pakistan.

Under a column which is headed "Grand Total for Pakistan" we learn that the country has a population of 78,000,000 of whom 68,850,000 are Muslims, 8,850,000 Hindus, 905,000 Animists and the very small minority of 288,663 Catholics.

There are 338 Catholic priests in the country and of that number 51 are Pakistani secular priests and 13 Pakistani priest-members of Religious Orders or Societies.

Foreign priests include 15 secular

priests and 259 priests of seven different religious orders or societies: Franciscans (O.F.M.), Capuchins (O.F.M.Cap.), Dominican Fathers (O.P.), Mill Hill Fathers of Holy Cross (C.S.C.), the Society of Sts. Peter and Paul (P.I.M.E.) and the Fathers of St. Francis Xavier of Parma (S.X.). Of 82 Religious Brothers, 19 are Pakistanis and of 737 Religious Sisters 263 are Pakistanis.

Preparing for the secular Priesthood are 26 minor seminarians and 18 major seminarians and for the priesthood in Religious Orders or Societies are 27 candidates inclusive of novices.

The 279 Catholic primary schools of the country have an enrollment of 38,792 while 57 high schools cater to 15,737 students and eight colleges for 1,044. Middle schools, professional and other schools have a combined enrollment of about 7,500.

The total number of baptisms last year was 25,745 and of that number 7,789 were adults. In November there were 95,359 Catechumens in the whole of Pakistan with Lahore Diocese having the record number of 61,898.

PHILIPPINES

PHILIPPINE CONGRESS CONVENED WITH INVOCATION BY JESUIT

MANILA, Philippines — This nation's fourth postwar Congress was convened here with an invocation given by Father Horacio de la Costa S.J., of Ateneo University.

During the session the members of Congress will be faced with the need to stop the crumbling Philippine economy which has been marked by

prices and growing unemployment. In the State of the Nation, newly elected President P. Osmeña called for a new austerity program in an effort to curb foreign borrowing and to conserve rapidly falling Philippine dollar reserves.

FILIPINO BILL TO NATIONALIZE MISSION SCHOOLS OPPOSED; SEEN AS MAJOR POLITICAL ISSUE

MANILA, Philippines — A bill to nationalize this country's private schools, including those run by missionaries, has been introduced in the Filipino Senate.

Observers believe that the nationalization question will be a bitterly fought issue in the coming months.

The country has 261 Catholic grade schools, 458 Catholic high schools and 105 Catholic colleges, most of which are run by foreign missionaries. If the Senate bill passes, Filipinos must be appointed as directors of these schools.

The bill was introduced by Sen. Manuel T. Lim of Zamboanga. It provides that only native-born Filipinos are entitled to teach social science courses. If the bill is passed, teachers will be fined from \$500 to \$200, imprisoned from one to five years, or both. They may also be deported. Observers here believe that Sen. Lim may have introduced his bill in retaliation for adverse publicity against him at election time by the Catholic Lawyers Guild.

A similar bill has been introduced in the House of Representatives by

Manuel S. Enverga of Quezon Province and Wenceslao R. Lagumina of Laguna Province. The bill has

not yet been discussed in Congress because the congressional committees for the new session have not yet been formed. The bill has been attacked by Congressman Miguel Cuenco, who said in a speech in Cebu City:

"The bill filed with the Senate to prohibit a foreign priest to teach in our schools is not within the concept of present nationalism. It is even anti-nationalist, for nationalism means culture and progress.

"We want a cultured, progressive and a Christian Philippines. We need priests and nuns to propagate our Faith and spread civilization in the Mountain Province and in Mindanao. We need competent teachers in our schools and universities."

Congressman Cuenco said that the number of Filipino priests and teachers is not even adequate to handle the work in the cities and towns. He added that "as long as we have not enough Filipino priests and teachers, we have to open our country to foreign missionaries and teachers. Religion and culture are not circumscribed by race or geography."

PHILIPPINES NOW FULL FLEDGED PROVINCE OF SOCIETY OF JESUS

NEW YORK — The Philippine Islands, the largest Jesuit foreign mission, has become a full-fledged province of the Society of Jesus.

This was announced here by Father Thomas E. Henneberry, S.J., Provincial of the Jesuits' New York province. The Philippines has been a mission territory of the province since 1927.

A decree of the Superior General of the Jesuits, Father John Janssens,

S.J., which established the new Jesuit province as an autonomous administrative unit, was read in every Jesuit house in the New York province and in the Philippines.

This new Jesuit province will remain dependent on the New York province for manpower and financial support, the decree stated. This unusual departure from the Jesuit system of administration is due largely to the need for expansion and development of present works.

American Jesuits have been engaged in missionary work in the Philippines since the islands were purchased from Spain at the end of the Spanish-American war. Today there are 470 Jesuits in the new province. More than 40 per cent are Filipinos, the majority of them seminarians in training.

American and Filipino Jesuits staff two universities in the Philippines, six colleges, seven high schools and four seminaries. Father Francis X. Clark, S.J., of New York is Provincial of the new province. He will maintain headquarters in Manila.

PHILIPPINE PARISH RETURNS TO LIFE AFTER 60 YEARS

PALAWIG, Philippines — After nearly 60 years without a priest, the parish in this village 100 miles north of Manila is again returning to life.

Palawig parish died in the fall of 1898, the victim of war and revolution.

After Adm. George Dewey captured Manila from the Spaniards in that year, Filipino revolutionaries, inflamed with nationalism and anti-clerical-

ism, drove the Spanish missionaries from parishes.

Like other parishes of Zamboanga province, Palawig lost its pastor. The fine old Spanish church was destroyed. Within a few years the entire population of the town, save for a family, had joined the heretical Aglipayan church which sprang up in the aftermath of the revolution.

For many years no missionary came to replace the Spanish priests.

Then in 1955 the parish got its first resident pastor in 57 years. Colombian Father John Flynn arrived, brought a small rectory and took up residence. The townspeople, most of them formerly belonging to the Aglipayan church, were bitterly hostile to him.

Next the priest opened a Catholic school and signs of progress began to appear. Today the progress continues.

Between four and five per cent of Palawig is now Catholic and Aglipayanism is on the wane. During the past two years Father Flynn has reported a three-fold increase in baptisms. Attendance at Mass and Sacraments is increasing.

More and more children, many of them Aglipayans, are receiving regular religious instruction. The outlook for the future, according to the Colombian missionary, is bright.

BILL TO BAR CLERGYMEN FROM POLITICS IS FILED IN PHILIPPINE CONGRESS

MANILA, Philippines — A bill to bar clergymen from partisan political activity may come up for consideration during the 1958 session of the Philippine Congress.

Rep. Emilio P. Cortez has filed a bill in the House of Representatives. It reads:

"No priest, minister, rabbi, or secretary of any religion, sect, church, or denomination shall engage directly or indirectly in partisan political activities or take part in elections except to vote."

The purpose of the bill, said Rep. Cortez, will be to prevent any occurrence of religious intolerance, or flaring up of religious strife during election time.

The lawmaker said he is also anxious to prevent the Philippine government from falling into the control of religious organizations.

This bill does not define what is meant by "partisan political activities," nor the "taking part in elections." If the bill becomes law violators could be fined from \$500, to \$1,000, be imprisoned from one to 10 years, or both.

While the likelihood that the Philippine Congress would approve such a measure appears slim, it does give an indication of the attitude which some Filipino lawmakers have toward the Church's activity in public life.

Recently, a bill was introduced in the nation's Senate which called for the nationalization of all private schools, including missionary schools.

There has been the feeling of some legislators that the Church should confine itself to the sacristy.

While not taking united or active part in previous elections, Catholics in the Philippines have made their sentiments known with regard to cer-

tain candidates whom it considered unfit for public office.

PHILIPPINE BISHOPS HOLD ANNUAL MEETING

BAGUIO CITY, Philippines — Thirty-eight archbishops and bishops of the Philippines gathered here for their sixth annual meeting.

After a Votive Mass of the Holy Ghost, celebrated by Bishop Teodolfo Domingo Y. Sabugal of Tuguegarao, the first plenary session was opened by Archbishop Egidio Vagnozzi, Apostolic Nuncio to the Philippines.

The bishops heard reports from various commissions of the Philippines' Catholic Welfare Organization. Archbishop Juan C. Sison, Coadjutor and Vicar General of Nueva Segovia, who is president of the organization, presided.

BISHOP SEEKS FILIPINO CITIZENSHIP

BAGUIO CITY, Philippines — Bishop William V. Brasseur, C.I.C.M., Vicar Apostolic of the Mountain Province of the Philippines and a native of Belgium, has expressed his desire to become a Filipino citizen.

If Bishop Brasseur is successful in becoming a Filipino citizen, he will be the first missionary bishop to do so.

A member of the Congregation of the Immaculate Heart of Mary, he has been in the Philippines for 26 years, working among the mountain folk of the northern provinces, where he learned the Illocano and Ibaloi dialects. He also speaks Dutch, English, Spanish and French.

The Bishop entered his petition for Filipino citizenship with the Baguio Court of First Instance, and a hearing on it has been scheduled for early March.

**MANILA'S ARCHBISHOP
CALLS FOR MODESTY IN
DRESS IN PASTORAL
MARKING LOURDES
CENTENNIAL**

MANILA, Philippines — Archbishop Rufino Santos of Manila has appealed to the people of the Philippines to preserve modesty in their mode of dress, in a pastoral letter issued on the Lourdes centennial year.

Referring to the fact that Our Lady, under her title of the Immaculate Conception, is the patroness of the Philippines, the Archbishop said the people should not "accept as good every novelty in dress which is imported from countries where Christian standards are lower than ours."

Archbishop Santos announced that Manila will be the site of a special Marian Congress in December, prior to the opening of the newly rebuilt archdiocesan cathedral.

TAIWAN

**JESUIT MISSIONER IN
HOLLYWOOD SEEKING
ASSISTANCE, KNOW-HOW
FOR RADIO APOSTOLATE
IN TAIWAN**

HOLLYWOOD, Calif. — A lean Jesuit missionary from Taiwan is combing Hollywood for radio know-how, equipment and, if possible, personnel.

Father Philip Bourret, S.J., has returned here after five years of missionary work among some nine million Chinese on the island fortress. In early April he hopes to return there to begin work on a mission radio station.

In the meantime, Father Bourret is roaming from network to network and station to station, learning the professional techniques of the communications industry.

**JESUIT SCHOLAR COMMENTS
ON RED CHINA'S DECISION
TO FOREGO LANGUAGE
REFORM**

TAIPEI, Taiwan — Catholic missionaries here have pointed out that Red China's recent decision to abandon its plan for giving the Chinese language a phonetic alphabet must have been taken with great reluctance.

A Jesuit expert in phonetics and Chinese language scholar said that the much-publicized plan for developing a Chinese alphabet and dropping the use of ideographs would have provided the Communists with a potent method of indoctrinating the masses with Red propaganda.

Father Thomas D. Carroll, S.J., of Los Angeles said the abandonment of ideographs would have cut the Chinese people off from their philosophical and cultural heritage, a heritage which is opposed to the Communist ideology.

The Chinese ideograph is a formalized picture, which expresses no sound, but symbolizes directly the idea of a thing. The characters are made up of from one to 36 pen strokes and can express the most complicated of thoughts.

Father Carroll, who holds a doctorate in oriental languages from the University of California, made his statement after Red China's Premier Chou En-lai said his government was "not in a hurry to decide" the manner in which the language would be reformed.

According to Peking Radio, Mr. Chou made this statement at a meeting of the national committee of the Chinese People's Consultative Conference on Language Reform.

In 1956 an ambitious plan was drawn up for the Latinization of the written language. But it was later dropped. In November, 1957, the Communist state council approved a phonetic system for use in annotating Chinese ideographs to help unify the various Chinese dialects.

According to reports, this most recent phonetic system is a variation of the Wade system of phonetics commonly used by foreigners. It uses the letters of the Latin alphabet.

A phonetic system for annotating ideographs — the Chinese word picture — has been in use for many years in China. However, it uses symbols other than letters of the Latin alphabet.

This system is currently being used in Formosan schools. It has never been regarded as a substitute for ideographs, but rather as a means of unifying pronunciation.

The grandiose Communist plan to Romanize the written language has since been reduced to a similar phonetic system to be used merely for annotation.

According to Father Carroll the big problem in the introduction of a phonetic system is the variety of

Chinese dialects. "It is quite possible to have a phonetic system for any spoken language, but in China, where any one ideograph has so many different pronunciations, depending on the local dialect, no one system suffices."

VIETNAM

VIETNAM: THE PERSECUTED SEEK THE CHURCH

SAIGON, Vietnam — The exemplary Catholic life of President Ngo Dinh-Diem and as well as suffering and hardship moves many Vietnamese to seek the Church.

Sad experience has taught many non-Christians that an unfortunate needs some support in his troubles. Many have learned that it is precisely "faith that is a solid support on the road of life." Contrary to their intentions the Communists have roused many from religious lethargy. The unhappy people who were once subjected to the Vietminh's cruel and persecuting regime shrink in horror from it and look eagerly for truth. Many non-Christians have now had an opportunity to look about and they see that it is only the Christian religion that remains the same during persecution as it was before. They compare that stability to the opportunism of other religions that they know like Caodaism and Hoa-Hao which change their doctrines according to circumstances.

When they make up their minds to become Catholics these Vietnamese catechumens are not afraid of sacrifice. It is true that a small number of them are able to go by auto to the place where catechism is taught but by far the greater number of them cannot afford any kind of trans-

portation. They come on foot from afar, often after a hard day.

FREEDOM DAY ANNIVERSARY IS MARKED BY RELIGIOUS OBSERVANCES IN VIETNAM

SAIGON, Vietnam — The fourth anniversary of Freedom Day was celebrated here with religious and civil ceremonies.

Four years ago, 28,000 men in United Nations prisoner of war camps in South Korea were released. Included in this number were 21,000 Chinese and 7,000 North Koreans. All chose to remain in South Korea or to go to Taiwan rather than return under the Communist yoke in Red China and North Korea.

To mark that event a Requiem Mass was offered in the cathedral here for those who have died in Communist hands. A solemn service was also held at Saigon's principal Buddhist temple.

A large group gathered later in Saigon's spacious Thong Nhut theater to hear speeches by the ambassadors of Nationalist China and Korea.

Father Raymond J. de Jaeger, president of the Free Pacific Association, introduced the two speakers. Father de Jaeger has written of his own experiences in a Red Chinese prison in his book "The Enemy Within."

The Korean Ambassador to Vietnam, Gen. Choi Duk Shin, told of witnessing the march of thousands of men to freedom. He retold the events which preceded the releasing of the prisoners.

Nationalist Chinese Ambassador Yuan Tzu-kien stressed the close

relationship among Vietnam, Korea and China. All three, he said, had fought communism. All three are divided, and all three are determined to unite their divided countries.

"There is no such thing as two Vietnams, two Koreas or two Chinas, and we will never cease to struggle until our countries have thrown off the Communist yoke. We are brothers in misfortune, and this Freedom Day shall be observed to remind us of those who have died for freedom and those who shall live for its attainment," concluded Ambassador Yuan.

ANTI-DIVORCE BILL PASSED IN VIETNAM

SAIGON, Vietnam — A bill forbidding divorce has been approved here by the legislative assembly of South Vietnam.

The deputy who introduced the bill is Mrs. Ngo Dinh Nhu, sister-in-law of President Ngo Dinh Diem and, like him, a Catholic. It becomes law as soon as the President has signed it.

CATHOLIC UNIVERSITY OF DALAT IS INAUGURATED IN VIETNAM.

SAIGON, Vietnam — The Catholic University of Dalat, which occupies 22 buildings that were formerly the school for the children of French military personnel, was recently inaugurated.

As Vietnam is in special need of technicians in many fields the new educational institute will give special attention to technical training. There are accommodations at present for 2,000 students.

ROLEX TUDOR WATCHES



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